THE CHURCHMAN.

VOL. X.—No. 19. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 487.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JULY 18, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. { TERMS—$3 00 PER ANNUM, IN ADVANCE.

POETRY.

For the Churchman.

THE HEAVENS.

"The heavens declare the glory of God, and the firmament showeth his handy work."

Is it not glorious—the arch of blue
Spread out above us by our Maker's hand?
The mighty dome a heaven-built temple knew,
When springing forth at God's all-wise command,
How it doth stretch away o'er sea and land,
Unpillar'd—since the hour His mandate clear
Fixed its unmeasured limit, thus to stand
Till the last trump shall burst upon the ear,
And nations wake from death, their final doom to hear!

'Tis morn, the gates of light are opened wide,
See from the orient comes the god of day!
He mounts his dazzling chariot, to ride
Like a proud monarch, his appointed way:
Onward he journeys, till his noontide ray
Pierces each leafy screen, each wooded dell,
Then westward rolling, pass the heats away;
And when chimes clearly out the vesper bell,
'Mid clouds of gorgeous hue, he bids the world farewell.

Night curtains earth again, each weary child
Of frail mortality it calls to rest,
And now the moon's pale crescent undefiled,
Hangs like a silver boat in the cool west;
Or, older waxing, pours her radiance blest,
Where city streets lie silent 'neath her beams,
Robing all nature in her spotless vest,
And mirror'd in a thousand mighty streams,
And lighting ocean's foam, and on the white sail gleams.

Nor cometh she alone; the stars are there,
Those flaming jewels set by God on high,
Transient but beautiful, the meteor's glare,
Lights for a moment the uplifted eye,
Orion and the Pleiades are nigh,
The Polar Star unwearied, and with them
The day's bright herald, as the night lays by
The regal splendors of her diadem,
And lost in greater glory, fades each radiant gem.

But more, look up once more, and trembling see
The clouds unfurl their banners in the sky:
Loud rolls the thunder's dread artillery,
And swift and fierce the winged lightnings fly;
Veil, mortal, veil thy terror-stricken eye,
Jehovah speaks, to listening man below;
And now the blast is spent, the storm gone by,
The sun shines forth triumphantly, and lo!
The darkest cloud is spanned by the bright promised bow!

The heavens declare thy glory—in his might
The sun tells out thy praise from day to day—
The stars, the myriad stars, at noon of night,
Sing as they keep their fixed, unerring way;
Silent they seem to man, but oh each ray
Is vocal with creation's choral hymn,
Far rolling orbs take up the rapturous lay,
And distant planets, vast, obscure, and dim,
Swell the loud anthem, clear as white-robed seraphim.

The heavens declare thy glory—who can gaze,
Almighty Father! on that azure sea,
With all its countless barks of light, yet raise
Nor voice nor grateful tribute unto thee?
Thine are the dazzling worlds of light we see,
And each their Maker's majesty proclaim,
Born in their orbits by thy sure decree,
And write thy power in characters of flame,
Meet page, Eternal God! to bear thy glorious name.

M. N. M.

New York, July 7th, 1840.

For the Churchman.

ST. JOHN BAPTIST'S DAY, 1840.

It was a solemn *day* for me,
This twenty-fourth of June,
Eleven years ago—alas,
That they have passed so soon!
And often as it comes about
I meditate thereon,
And strive to follow as I may
Christ's herald, good St. John!

It was a solemn *place* to me,
That sanctuary old,
Where still we after six score years
The same high service hold;
And still 'tis good amid the change
That sweeps o'er all beside,
To know that while these walls shall stand,
That service shall abide.

How many that were present then
Sleep in their tombs below!
How many to their distant ports
Have gone as I now go!
Of all the crowds that then were here,
How few are left behind!
And of that few, how fewer still,
Who call that scene to mind!

To me it is as yesterday,—
I see the whole proceed,
The Bishop and the brotherhood,
Who come to bid 'God speed:'
The holy altar, then withdrawn,
In its own deep recess,
Ere desk and pulpit crowded in
To make its honors less.

Oh it was not in mockery
That then I offered there,
In weakness, fear, and trembling tones,
The Institution prayer;
How often, as I've paced those aisles,
At sacred hours alone,
Have I recited o'er that prayer,
To God is truly known.

How little thought the Warden gray,
That aught but death the keys
Surrendered by his faithful hand,
Should ever wrest from these;
That ere this ancient fold should count
Their broken pledge no sin,
Or part, for trifling cause, the bonds
Of God's own discipline!

Dear Church! as now that tender charge
I solemnly resign;
Some bleeding hearts will testify,
The fault has not been mine.
For who could hear thy heavenly chime
With gladder heart than I;
Who love thee with a fonder love,
Or in thy service die?

God raise thee up some faithful man,
More prompt to follow on,
In doctrine and in holy life,
Christ's herald, good St John.
Give him all boldness to rebuke,
And skill thy griefs to cure,
And for his heavenly Master's sake,
All patience to endure.

W. C.

DIOCESE OF TENNESSEE.

A ddress of Bishop Otey to the late Convention.

My brethren of the Clergy and of the Laity,

In compliance with established usage and with the requirements of the Canons of the Church, I proceed to lay before you an account of the services in which I have been engaged, since we last had the privilege of meeting each other in council.

On Saturday evening, the 13th April, 1839, after the adjournment of the last convention, I addressed a large congregation in St. Paul's Church, Randolph, and confirmed *five* persons. At the same time a collection was made in aid of the diocesan Missionary Society, and the sum of one hundred and fifty-seven dollars contributed by persons present. When we call to mind the heavy drafts which had been made upon the liberality of this parish in the erection and furnishing of their church, and in the support of the ministry, and this in the midst of great pecuniary embarrassment afflicting the country, the amount collected is a favorable testimony of the regard in which the missionary work is held by the congregation of St. Paul's Church, and by the friends who attended the Convention. Of this sum, the only money contributed during the past year in the diocese, so far as I am informed, for missionary purposes, one hundred dollars were appropriated by my order, to the aid of our venerable brother, Dr. Stephens, at Bolivar; and fifty dollars to the Rev. Dr. Muller, at Clarksville.

The hope is ardently cherished that the next twelve months will exhibit a much larger amount of efforts by our congregations to aid in the work of missions. Brethren, it is the cause of Christ and his Church—the cause of piety and virtue against wickedness and vice. It deserves therefore your hearty support in the devotion to it of a portion of your worldly substance, and claims a deep and abiding interest in the offering of your prayers for its prosperity. We cannot with credit to our Christian profession any longer urge the old excuse of "hard times" to justify our neglect of a duty to which the calls of the church and the necessities of our dying fellow mortals, have repeatedly and earnestly invited us. If justice takes precedence of charity in our estimate of Christian obligations, and we cannot give liberally of our abundance, still we may give cheerfully of our penury, and the little thus contributed, if sanctified by a right motive, will not fail to gain the notice of Him who commended the poor widow's donation of two mites, and declared it to be more acceptable to the Lord than the ostentatious offerings of the rich. It is but little that we at present need, but that little withheld is continually increasing our necessities and rendering the work before us, year by year, more difficult. For our population is ever rapidly increasing, without any corresponding and adequate provision being made by the Christian community to supply this large increase of our numbers with sound and wholesome instruction in the principles and duties of the Gospel. So that observation is daily confirming the truth of the remark which some have ventured to make, that practical infidelity in its fruits of impiety, fraud, dishonesty, insubordination to law, intemperance, and licentiousness, is steadily on the advance over the whole western country. There is too much reason to fear that this is true; and we should see in it an evident mark of heaven's displeasure—it should rouse us all to the serious contemplation of what our condition would be, should it please God to give us over to the desolating influences of an infidel spirit. Permit me, Brethren of the Clergy, once more to express the hope that you will on every suitable occasion press the subject upon the attention of your people.

Sunday, 14th. After morning prayer by the Rev. Dr. Muller, and sermon by Rev. Mr. Wheat, I was assisted in the administration of the holy communion by the Rev. Mr. Reed. About seventy persons on this occasion received the symbols of the broken body and shed blood of our blessed Redeemer. It was to our souls a solemn and interesting season of "refreshing from the Lord"—a fit and becoming conclusion to the duties which had called us together in Convention. In the afternoon I attended divine service at Ravenscroft chapel, five miles distant. Prayers were read by Rev. Mr. Alston, and sermon by Rev. H. J. Leacock, and holy baptism administered to one colored adult and one infant.

Monday, 15th. Accompanied by the Rev. Messrs. Leacock and Steel, I left the neighborhood of Randolph, and in the afternoon reached the residence of Mr. George Taylor, in the vicinity of St. Andrew's Church. Here we were hospitably entertained and lodged for the night.

Tuesday, 16. Arriving at St. Andrew's in the morning, a small congregation assembled by the hour of service. Prayers were offered by Rev. Mr. Steel, and a sermon preached by Rev. Mr. Leacock. The time of our visit to this parish was unpropitious to the collection of large congregations. Added to the general indisposition which is found to prevail every where among people to the assembling for worship on a work day, the present season happened to be particularly favorable for committing seed to the earth, and the planters were pretty generally engrossed by this object. While we could but commend that prudence which avails itself of favorable opportunities to sow and plant, in faithful reliance upon the divine goodness to bless the labors of the husbandman, we at the same time realized the painful contrast presented in the inattention by men to the means of grace, which duly improved would yield them the far richer fruits of faith, charity, peace and contentment. In the afternoon, Mr. Steel having read prayers, I delivered a discourse to the "two or three gathered together" in Christ's name, after which we retired a short distance to the hospitable dwelling of Capt. Collier, where we received every desirable kindness and attention.

Wednesday, 17. Next day having repaired to the church at an early hour, the Rev. Mr. Leacock read prayers and preached. I followed him in an address and exhortation, and administered the rite of confirmation to *four persons.*

In the afternoon we set off to cross the Hatchie bottom, and at night rested our weary limbs in the dwelling of our Brother Chilton, near Brownsville.

Thursday, 18. We proceeded to Gregory's Chapel, a house erected by Mr. Chilton and his neighbors for the two-fold purpose of a school-room and a place of worship. Here we found a considerable number assembled. Morning prayer was offered by myself; Mr. Steel baptized *four* children, and Mr. Leacock preached, after which I confirmed *one* person. The same evening we went to Brownsville, where an appointment had been made for service at night. A large congregation, as usual at this place, gathered in the Court House. Prayers were read by Mr. Steel, and I preached.

Friday 19th. Mr. Leacock having read prayers in the forenoon, I again preached the word. The very gratifying attention which I have uniformly found to be given to preaching in this town, and the large numbers who come to hear, lead me to cherish the hope, notwithstanding many discouraging circumstances, that the church may yet obtain a firm footing at this flourishing place, and become a blessing to its inhabitants.

Saturday, 20. In company with Rev. Messrs. Leacock and Chilton, came to Jackson. At night read prayers, and Mr. Leacock preached in the Methodist Meeting House.

Sunday, 21. Our place of worship was crowded at an early hour of the forenoon. Our exercise began by the offering of prayers by Mr. Leacock, during which I baptized two adults, Mrs. A. J. S. Stoddart and Mrs. Barbara Stephens; and seven children, viz: *Harriet Campbell, Anne Jane* and *Williamina*, daughters of Mrs. A. J. S. Stoddart—*Eugenia Anne*, daughter of T. P. and C. Jones—*James Junius*, son of James and Eliza Vaulx—*William Henry*, son of William and Eugenia Burgess, and *Erasmus Fenner*, son of David and Julinna M'Knight. On this same occasion I also confirmed *two* persons. The time consumed in these services and in addresses to the congregation did not allow of the introduction of a sermon. In the afternoon, after prayers by Mr. Leacock, I preached, and at night Mr. Leacock preached. The congregations, on every occasion of our meeting for service, were large, and manifested a deep interest in the various subjects upon which they were addressed. Since the resignation of the Rev. Mr. West last year, this parish has been without the benefit of our religious services, except such as I have myself been enabled to furnish in my visitations. I regret this the more, not only from the conviction felt, that there are abundant materials at Jackson for the formation of a large and interesting congregation, but also from the reflection that there are several exemplarily pious and warmly attached members of our communion thus in consequence deprived of privileges which they very highly value. Recently I have made application to the Domestic Committee of Missions for assistance to enable me to re-establish services in this parish. Death has removed several of those who manifested a deep interest in the prosperity of the church at Jackson, and our numerical strength has also been greatly diminished by the removal of many influential friends to other parts of the country.

While upon the subject of vacant parishes, I may remark, that I am oftentimes placed in a very unpleasant position, for the want of decisive and definite action on the part of vestries, in applications made to me to procure the services of clergymen. It often happens that ministers signify to me a willingness to take parishes in the diocese upon adequate assurances of support, when I feel it impossible to give these assurances, for the want of information as to the amount which the congregations are willing to contribute for the maintenance of the ministry. At the same time, I am repeatedly urged by individuals at different points to procure the services of clergymen. What can I do under such circumstances? I cannot invite a brother to a charge in this diocese without the promise of an adequate support, neither is it reasonable to expect that any prudent man will adventure to come without some guarantee that his necessary wants will be supplied. In my correspondence also with the congregations, I find a great unwillingness to give any pledges of support unless a previous opportunity is afforded of seeing and hearing the individual who is proposed to them for the office of pastor. This however is impracticable: for to say nothing of the expense, which few clergymen can afford, of travelling to a place upon the uncertainty of being engaged, we may observe, that self-respect would forbid any man's subjecting himself to such an ordeal. Again, however well satisfied the Bishop may be of the qualifications of an applicant for a pastoral charge, he has no right to send a minister to an organized parish without the consent and approbation of the vestry. It is therefore much to be desired, for these and many other reasons, that the congregation without a minister, keep the Bishop advised definitely as to the amount which can and will be raised for the support of a minister, and authorize him to make an engagement for them during a longer or shorter period as may be deemed most expedient. In no other way is it likely that our vacant parishes can be readily supplied with the labors of those who are set apart, to break to hungry and perishing souls, "the bread of life."

Monday, 22. In company with Rev. Mr. Leacock, who kindly attended me through the whole of my Spring visitation, and whose valuable and efficient aid I experienced on every occasion, I left Jackson, and arrived at home on the following Wednesday.

From this time till after the middle of May, I was employed in the discharge of my duties at the Female Institute, and in attending to the parochial concerns of St. Peter's church, Columbia.

May 20. Left home to visit the churches at Franklin, Nashville and Clarksville, and preached in St. Paul's church, Franklin, after prayers by Rev. Mr. Leacock.

May 23. Arrived at Clarksville, but owing to the fatigue and weariness consequent upon riding in excessively warm weather, and to give time for completing some arrangements in the church, our services were postponed to the evening of the following day. At that time Mr. Leacock preached to an attentive congregation. The people retired apparently deeply impressed with the importance of the truths delivered to them.

Saturday, May 25. After prayers in the forenoon, I delivered an address upon the subject of Confirmation, preparatory to the administration of that rite on the ensuing Sunday. Mr. Leacock preached in the afternoon, and at night, after prayers and an address by myself on the subject of baptism, Dr. Muller baptized two adults.

Sunday, 26th. After morning prayers by Dr. Muller, I preached and administered the holy communion to about twenty persons.

In the afternoon Dr. Muller read prayers and baptized eight children, when I again preached. At night Mr. Leacock read prayers and preached, after which I confirmed six persons. Our visit to this parish was not only gratifying from the many proofs of respect and kindness showed to us, but especially so from the evidences of improvement in the spiritual character of the congregation. A deep seriousness seemed to pervade the minds of many who are "almost persuaded to become Christians," while the importance of "eternal things" appeared to rest with more powerful impression on the minds of some who were already known as the followers of Christ.

Monday, 27. Proceeded with Dr. Muller and my excellent friend Mr. Th: Frazier, by boat, to the Cumberland Iron Works, at which place Dr. Muller holds a stated monthly service. We reached our destination in the afternoon, and were kindly received and taken care of by Mr. Stacker, one of the proprietors of the Works. For the purpose of giving an opportunity to some members of the Church in the neighborhood to attend, notice was circulated that our services would be held in the evening of next day.

Tuesday, 28th. Dr. Muller having read the evening service, I preached to an apparently interested and attentive congregation, consisting chiefly of laborers employed about the works. A neat house of worship has been erected at the expense of the proprietors of the works, in a deep shady grove on the banks of the Cumberland river, and the interest already manifested in the monthly service of Dr. Muller, leads to the pleasing hope that the benevolent objects of the former, and the charitable labors of the latter, may alike meet with a happy consummation and reward, in turning many souls from the service of sin to the service of God, and the obedience of Christ.

Returning by way of Clarksville, I reached Nashville on the evening of Thursday the 31st, and found my "fellow laborer and companion in travel," the Rev. Mr. Leacock, who had preceded me, sick abed, quite overcome with fatigue and with the excessive heat of the season. It was intended to have service every day in the church at Nashville during the remainder of this week, but the temporary indisposition of Mr. Leacock, and the severe illness of the Rev. Mr. Wheat's youngest child, a lovely and interesting little boy, whom God in a few days, subsequently, took to himself, deranged our plans, and deprived me of the expected assistance of those brethren. I read prayers and preached in Christ church, on the evenings of Friday and Saturday. On Sunday, June 2d, I read prayers in the morning, and after an address, confirmed *five* persons and administered the holy communion. In the afternoon also, I read prayers and preached. Returning home this week, I continued to officiate in St. Peter's church, regularly every Lord's day until July 20th. On that day with several brethren we held service in St. Mark's church, Williamsport, and the Rev. H. J. Leacock preached.

Sunday, 21. After morning prayer I preached, confirmed *two* persons, and assisted by the brethren present, administered the sacrament of the Lord's Supper to some six or seven persons. This congregation, organized about eighteen months ago, has been in the charge of the Rev. John H. Norment ever since, until last fall. Mr. Norment then resigned the charge of the parish, informing me thereof by letter, and left this part of the country.

A neat and substantial brick edifice has been erected by the congregation at Williamsport, and is nearly ready, I am told, for consecration to the service and worship of God. All that is now wanting to the prosperity and well-being of this new parish, is the blessing of God upon the labors of some faithful minister, into whose heart I trust the Holy Spirit will put the desire to come and feed these "few sheep in the wilderness." Such an one, so coming, will find intelligent, amiable, and in some instances, pious families to strengthen his hands and encourage his heart.

On Wednesday, the 24th, I went to Franklin to meet some of the brethren in convocation. Besides the Rector, the Rev. Mr. Wheat of Nashville, and the Rev. Mr. Paine of Ky. were present, and took part in the services by reading prayers and preaching. Congregations were called together for prayer and for hearing the word on Thursday, Friday, Saturday, and on Sunday; besides the usual services of that hallowed day, the sacrament of the Lord's supper was administered. Our efforts seemed grateful to the few pious people who met with us from day to day, and I doubt not that they were thankful for our exertions and prayed God to bless them. But as to any marked and visible effect upon the great mass of hearers, there was none observable. We left them as we found them, immersed in the love of "earthly things," and insensible to either the hopes or fears that mingle with the thoughts of eternity. This congregation has suffered by removals, more perhaps than any in the diocese. Only one male communicant of the church is known to be left. The pressure of the times has also been felt with extreme severity at Franklin. To crown the misfortunes of this "little flock," for which I feel more than common sympathy and tenderness, their pastor, the Rev. H. J. Leacock, left them last December, and they have now, no one—no earthly shepherd to "feed them in green pastures, and lead them forth beside the waters of comfort." May the "blessed Jesus, the gracious Bishop and Shepherd of souls," be with them by his Spirit in this their time of need, preserve them from all "dangers both of soul and body," lead them in "the ways of truth and peace, and at last number them with his saints in glory everlasting."

Friday and Saturday, the second and third days of August, the church at Columbia was opened for service according to notice previously given. The people however seemed much more concerned about the results of the elections than the interest of their souls, and the congregations were consequently meagre in numbers. The Rev. Mr. H. J. Leacock preached on the evenings of both those days, and also on Sunday morning and afternoon. On Sunday forenoon the holy communion was administered, as usual in this church, on the first Sunday in every month.

(*To be continued.*)

From the Church of England Magazine.

ON THE COMMUNION.

Human nature is ever in extremes; we avoid one error too often only to fall into its opposite. Thus it is in the holy communion to an extent most easily traced by its paralyzing effects. We have abjured the Romish doctrine of transubstantiation; and we have done well, for, in the language of the 28th article of our Church, it "is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions;" but it is to be feared that protestantism tends to an error equally dangerous, because equally repugnant to Scripture, and equally overthrowing the nature of a sacrament. In our anxiety to avoid superstition, we are bringing ourselves into contact with scepticism; in our abhorrence of the blasphemy and absurdity involved in the elementary change, for which the papist contends, we have simplified and explained away, and well nigh reduced, this most sacred and mysterious rite of our religion to a mere commemoration of the sufferings of Christ: in denying the bodily presence of the Lord in his holy supper, do not many of us virtually deny the reality of his spiritual presence also? O, no wonder that the sacred table is so little thronged; no wonder that the generality even of those who do attend, come so seldom, when the very essence of the sacrament is disregarded, and our souls incapacitated for its reception, by the numbing influence of a cold and proud unbelief. I have spoken of these two errors as in direct opposition to each other; like most extremes, they may be traced to precisely the same cause—to that carnal mind, which, however developed, is, and ever must be, at enmity with God. To a carnal and literal interpretation of this divine mystery is owing the Romish doctrine of transubstantiation; and to the very same carnal interpretation—that which led the Jews to strive among themselves, saying, "How can this man give us his flesh to eat?" (John vi. 52;) and which induced even Christ's own disciples to exclaim, "This is a hard saying, who can hear it?" (ver. 60.) It is the very same carnal interpretation which now beguiles protestants into their besetting sin of rejecting too much. In both cases man errs, because his faculties are so under the dominion of sense, that he cannot receive the ideas of real and spiritual as existing together. On the one hand, the reality is debased into corporeal presence; on the other, so attenuated to meet our imperfect comprehension of spirit, as to do away with the reality of the Divine presence altogether.

But let us remember it is not the doctrine of the Church of England I am thus contrasting with that of Rome: her doctrines may be overlooked, as well as too many of her ordinances set aside; but, blessed be God, they are untouched by the varying atmosphere around. The Church herself—in accordance with the Saviour's own words at its institution, with the apostolical comment, and with the writings of the early fathers, to whom, as nearer the fount, we naturally look for greater purity—maintains the real presence of Christ in the communion as administered at her altars. She asserts that "if with a true penitent heart and lively faith we receive that holy sacrament, then we spiritually eat the flesh of Christ and drink his blood;" and, in the name of the communicants, she has appointed the officiating priest to pray that they "may so eat the flesh of Jesus Christ, and drink his blood, that their sinful bodies may be made clean by his body, and their souls washed through his most precious blood."

"I thank thee, O Father," says our blessed Lord, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Truly of the doctrine of Christ's presence in the communion it may be said, that it is revealed unto babes. To understand it, requires the exercise rather of the moral than the intellectual faculties. It wants no peculiar acuteness of discrimination, no deep powers of reasoning; but it does require that inward disposition, without which no Gospel truth can be received into the soul—a confiding humility, a child-like trust in the revelations of our heavenly Father, even although we may not comprehend how these things can be. The same God who has appointed the food which shall support our natural bodies, has appointed this sacrament to be the spiritual sustenance of our souls; and as loathing its wholesome food is a sure sign that there is some disease in the body, so not desiring this spiritual sustenance is an equally sure sign that there is some disorder in the soul. A growing appetite for its proper nutriment is in the latter, as in the former, the best proof of returning health, with this only difference, that being for healing as well as for support, we must begin even while still indisposed for it, certain that perseverance will work a cure, and create the wished-for relish.

O, that men would but give the same credence to those who are most intimate with the ordinances of religion, that is so generally accorded to those most familiar with any mere earthly subject! An invalid from his birth will listen with interest to one who can tell him that he was for years in the same state, and by what means he was restored; he will easily believe the advantages of health, for he feels the weakness and pain of his own condition, and sighs for relief. But with the diseased soul it is not so;—it feels its misery, yet instead of seeking release, it perversely argues, that misery is its portion. In vain those who have made trial, set forth the efficacy of the prescribed remedy; in vain they assert, "we were equally wretched and dissatisfied; we were worn by contending passions, and wasted by corroding cares; but by the grace of God we have been renewed, and we are happy." It cannot deny its own disease and pain; but it chooses rather to believe that there is no other state, than to give credit to those who can affirm from experience that health is attainable.

That this should be the case with the openly careless and indifferent, is matter of less surprise; spiritual blessings sound to them like a description of the pleasures of industry in the ears of the indolent, in direct opposition to all their notions of enjoyment: but our own brethren—those who have taken some steps in seeking renovation, who are constant at the house of God, and Sunday after Sunday unite in the same prayers—surely it might be expected that they would listen to fellow travellers who have gone a little further on the same road, and would fain persuade them forward to a banquet the most delightful and the most invigorating of any set before us during our pilgrimage. It is not by an occasional attendance at the Lord's table that we can hope to participate in the full benefit of that holy sacrament; the very being contented with such casual observance is of itself a proof that we have not yet learned its value. Do any wish to learn? let them come, with a lowly and implicit belief that in some way, far, far beyond the utmost stretch of our grovelling apprehensions, Christ does really and truly communicate himself to us in this sacred ordinance; let them draw near—not once or twice—not now and then, but constantly. They will perhaps for a while find no alteration; their dispositions will be equally perverse, their wills equally unruly, the communion equally unsatisfactory; but let them persevere in faith, and gradually they will feel the real presence of Christ in his appointed sacrament, by the gradual growth of their own souls in conformity to him. They will perceive, with an assurance tenfold stronger than mere words can give, that on every fresh participation their souls are more closely united to him, and receive new supplies of his Holy Spirit; and instead of thinking that invitations to his table come too often, they will wish, and, in the firm reliance that with God all things are possible, fervently pray, for an universal return to that more frequent administration for which our Church has provided.

COMMUNICATIONS.

For the Churchman.

Rev. Sir,—Reading in one of your periodicals, a few days since, I met with the following interesting anecdote, and, as so much poetic talent is displayed in the columns of your paper, thought I would suggest it as a fit subject for the pen of some one of your contributors in that department. Submitting it, of course, to your judgment, I am, with respect,

G****

"I remember, though somewhat imperfectly, a touching story connected with the church bells in the town of Italy, which had become famed all over Europe for their peculiar solemnity and sweetness. They were made by a young Italian artisan, and were his heart's pride. During the war, the place was sacked, and the bells carried off, no one knew whither. After the tumult was over, the poor fellow returned to his work; but it had been the solace of his life to wander about at evening and listen to the chime of his bells, and he grew dispirited and sick, and pined for them till he could no longer bear it, and left his home, determined to wander over the world, and hear them once again before he died. He went from land to land, stopping in every village, till the hope that alone sustained him began to falter, and he knew at last that he was dying. He lay one evening in a boat that was slowly floating down the Rhine, almost insensible, and scarce expecting to see the sun rise again, that was now setting gloriously over the vine-covered hills of Germany. Presently, the vesper bells of a distant village began to ring, and as the chimes stole faintly over the river with the evening breeze, he started from his lethargy. He was not mistaken; it was the deep, solemn, heavenly music of his own bells; and the sounds that he had thirsted for years to hear, were metling over the water. He leaned from the boat, with his ear close to the calm surface of the river, and listened. They rung out their hymn and ceased—and he still lay motionless in his painful posture. His companions spoke to him, but he gave no answer—his spirit had followed the last sound of the vesper chime."

For the Churchman.

"BARROW ON JUSTIFICATION."

I had intended in this number to offer a few critical observations on the terms and definitions employed by the Bishop of Ohio in his late CHARGE. Upon reflection, however, I have determined in the first place to say something more on the subject of "authorities," it being well known to the readers of the Charge, that large bodies of testimony are brought from what the author regards as standard works, to support his views.

In order to ascertain and fix the meaning of the word "justify," the Bishop makes quotations from a treatise which in the margin he styles "Barrow on Justification." The work, it would seem from the text, was written by *Bishop* Barrow; but as Bishop Barrow, the dignified relative of the accomplished mathematician and divine, Dr. Isaac Barrow, has left us no treatise specially relating to justification, and as Dr. Isaac Barrow's *Sermons on the Creed* do contain the passages quoted by the Bishop of Ohio, it is reasonable to suppose that a mistake has been committed somewhere, and that the last-mentioned work is the true source whence we are to derive our instruction.

"The evidence of St. Paul's epistles," (he says,) "as to the use of the word *justify*, is thus expressed by Bishop Barrow:"

'The purport of the reasoning so often used, (by St. Paul,) doth imply that a man's justification signifieth his being accepted or approved as just, standing *rectus in curia*, being in God's esteem, and by his sentence absolved from guilt and punishment.' 'St. Paul expresseth justification as an act of *judgment* performed by God, whereby he declareth his own righteousness or justice.' (Rom. iii. 3, 4, 5, 6.) 'It cannot be understood for a constituting a man intrinsically righteous, or infusing worthy qualities into him; but rather for an act of God, terminated upon a man as altogether unworthy of God's love, as *impious, as an enemy, as a pure object of mercy*.' (Rom. iv. 5; v. 10.) 'When it is said, again and again, that *faith is imputed for righteousness*, it is plain enough that no other thing in man was required thereto; to say that he is thereby *sanctified*, or hath gracious habits infused, is uncouth and arbitrarious.' 'Justification and condemnation being both of them the acts of God, and it being plain that God *condemning* doth not infuse any inherent unrighteousness into man, neither doth he *justifying* formally, put any inherent righteousness into him.'"

These, then, are the quotations, and from these we are led to infer that the writer who selects them, and he from whom they are selected, mainly coincide in sentiment on the subject of justification. The justice of the inference, perhaps, will be questioned; I can say for myself, however, that when in the Charge I first saw the name of BARROW connected with justification, I very naturally concluded, (remembering, as I did, the general views of *Doctor* Barrow,) that the Bishop of that name had enlightened the world on the doctrine under consideration. I could not believe that the Doctor and the Bishop of Ohio were in harmony on that point which I considered the pith and marrow of the "Charge."

Whether they *do* agree, those readers of the "Churchman" who have heard of the *horribilis doctrina* of "Baptismal Justification," and of the Neuralgia produced in certain members of the body-ecclesiastic by the very mention of the tracts which issue from the *cloisters* of a foreign university, will be enabled to decide for themselves, after perusing the following extracts from one of the sermons on the Creed; extracts, let it be observed, which occur within less than a dozen pages from the most distant of the above isolated sentences.

"The justification which St. Paul discourseth of, seemeth, in his meaning, only or especially to be that act of grace which is dispensed to persons at their baptism, or at their entrance into the Church; when they openly professing their faith, and undertaking the practice of Christian duty, God most solemnly and formally doth absolve them from all guilt, and accepteth them into a state of favor with him. That St. Paul *only* or *chiefly* respecteth this act, considering his design, I am inclined to think, and many passages in his discourse seem to imply."

"In several places justification is coupled with baptismal regeneration and absolution. (1 Cor. vi. 11.) 'Such were some of you; but ye have been *washed*, ye have been *sanctified*, ye have been *justified* in the name of Christ Jesus:' (where, by the way, being sanctified and being justified, seem equivalent terms; as in that place where Christ is said to have given himself for the Church, that he might sanctify it and cleanse it with the washing of water by the word, (Eph. v. 25, 26,) *sanctification, I conceive, importeth the same thing with justification.*) Again, 'he saved us by the *laver of regeneration*, that having been *justified* by his grace, we may be made heirs of everlasting life.' (*Titus* iii. 5, 7.)"

"St. Paul, in the sixth to the Romans, discourseth thus: Seeing we in baptism are cleansed and disentangled from sin, are dead to it, and so justified from it,* God forbid that we should return to live in the practice thereof, so abusing and evacuating the grace we have received; which discourse seemeth plainly to signify, that he treateth about the justification conferred in baptism."

"He expresseth the justification he speaketh of by the words, *the passing over foregoing sins*, (Rom. iii. 25,) which seemeth to respect that universal absolution which is exhibited in baptism." "The relation this justification hath to faith, being dispensed in regard thereto, (or upon condition thereof,) doth infer the same; faith is nothing else but a hearty embracing Christianity, which first exerteth itself by open declaration and avowal in baptism: (when we *believe* with our hearts to righteousness, and *confess* with our mouth to salvation,) to that time, therefore, the act of justification may be supposed *especially* to appertain: then, when the evangelical covenant is solemnly ratified, the grace thereof especially is conferred. Upon such considerations, I conceive that St. Paul's justification *chiefly* doth respect that act of grace which God consigneth to us at our baptism."

Our author then proceeds to show, in his formal manner, that we may abide in a justified state, "*so long as we perform the conditions* imposed by God, and undertaken by us at our *first* justification;" and that "although justification chiefly signifieth the first act of grace toward a Christian at his baptism, yet (according to analogy of reason and affinity in the nature of things) every dispensation of pardon granted upon repentance, may be styled justification," "especially considering that repentance after baptism is but a reviving of that first great resolution and engagement we made in baptism," and "that remission of sin upon it is only the renovation of the grace then exhibited." Enough, however, has been quoted for my present purpose.†

Let not the supposition be entertained from the foregoing remarks, that in the estimation of the writer, the profound theologian whose works are quoted, is perfectly consistent with himself. Dr. Barrow, in his zeal against popery, is sometimes forgetful of logical propriety. Thus, in order to avoid the Romish doctrine of an "infusion of grace" accompanying justification, (a doctrine which recognizes both the "grace of congruity," and the "grace of condignity,") he would draw a distinct line between justification and sanctification, and then enumerating certain passages, maintain that these were only exceptions to the general principle. "In St. Paul's epistles," he remarks, "I can only find *three* or *four* places wherein the word 'justifying' may with any fair probability be so extended as to signify an internal operation of God upon the soul of man; they are these: (1 Cor. vi. 11:) 'And such were some of you, but ye have been washed, but ye have been sanctified, but ye have been justified in the name of Christ Jesus, and *by* (ἐν) the Spirit of our God,'‡ where justification being performed by the Spirit of God seemeth to imply a spiritual operation upon a man's soul, as an ingredient thereof.—(Titus iii. 5, 6, 7.) 'According to his mercy he saved us,' (quoted above,) 'that being justified by his grace,' &c.; where God's justifying us by the grace of Christ seemeth to include the renewing by the Holy Ghost.—(Rom. vi. 7.) 'He that dieth is justified from sin;' where St. Paul, speaking about our obligation to lead a new life in holy obedience, upon account of our being dedicated to Christ, and renouncing sin in baptism, may be interpreted to mean a being really in our hearts *purified* and freed from sin.—(Rom. viii. 30.) 'Whom he predestinated, those he called; and whom he called, those he justified; and whom he justified, those he glorified;' where the chief acts of God toward those who finally shall be saved, being in order purposely recited, and justification being immediately (without interposing sanctification) coupled to glorification, the word may seem to *comprise* sanctification." "It is an ordinary thing," he continues, "for all writers to use their words sometimes in a larger, sometimes in a stricter sense; and it sufficeth to have shown, that where St. Paul *purposely treateth about the matter we discourse upon*, the purport of his discourse argueth that he useth it according to that notion which we have proposed." But had our author examined only one more verse, and in a chapter "where St. Paul purposely treateth about the matter we discourse upon," he would have found a fifth very manifest exception to his general rule; and after quoting the sentence alluded to, I shall beg leave to conclude this long essay; barely suggesting, that when five prominent passages may be brought forward to support a system, they are in my view quite sufficient to constitute a rule by themselves. (Rom. iii. 24:) "Being *justified* freely BY HIS GRACE, through the redemption that is in Christ Jesus."

MELANCTHON.

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* Verse 7. He that is dead is freed from sin.

† The doctrine here supported by BARROW is essentially different from that of sacramental justification upheld by the papists. "Discriminating" protestants will easily separate the one from the other. Bishop Meade, in a note to his Alexandrian Sermon, refers with approbation to the following passage from Bishop Burnet, with which the writer of these remarks cannot but express his concurrence. "It is a tenet of the Church of Rome, that the use of the Sacraments, if men do not put a bar to them, and if they have only imperfect acts of sorrow accompanying them, does so far complete these weak acts as to justify us. This we utterly deny as a doctrine that tends to enervate all religion; and to make the sacraments that were appointed to be the solemn acts of religion for quickening and inciting our piety, and for *conveying grace to us upon our coming devoutly to them*, become means to flatten and deaden us; as if they were of the nature of *charms*—which, if they could be come at, *though with ever so slight a preparation*, would make up all defects." The Assistant Bishop of Virginia places Bishop Burnet's observations in *contrast* with an extract from the advertisement to the second volume of the London edition of the Oxford Tracts. From this *extract* let us select the closing words: "The grace of Christ comes to us altogether from without, (as *from* him, so *through* externals of his own ordaining.) *faith being the* SINE QUA NON, *the* NECESSARY *condition on our parts* for duly receiving it." Is there any thing of the opus operatum in this? If not, why attempt to place divines in opposition to each other, between whom there is a remarkable coincidence? The editors of the Episcopal Recorder are in raptures both with the Bishop of Ohio and the Assistant Bishop of Virginia; we nevertheless find in a late number of that paper, (June 27.) a passage taken from the "Charge" of the former, in which it appears that "Burnet's account of faith harmonizes with that of Tillotson," and Tillotson's views are repudiated—*he* being of the opinion (in the language of Burnet) that some expressions in the first book of homilies, "seemed to carry justification by faith only, to a height that wanted some mitigation."

‡ Bishop Burnet, in quoting this verse, has made a palpable mistake. It speaks, he says, "of sanctification as a thing different from, and *subsequent* to justification."

For the Churchman.

The American Bible Society support, at great expense, an agent, Mr. Calhoun, to travel through the various countries on the shores and in the neighborhood of the Mediterranean, to find out where the Bible can be distributed among the Greeks and Turks, who inhabit those regions. The last report of the Society for the present year, contains *eleven closely printed pages* of his journal, descriptive of the Holy Land, and the manners and customs of the inhabitants. Of course, there can here be nothing new on a subject of which so much has of late been written. The writer, knowing that he was sent for a *different purpose* than to write a "book of travels," adds a postscript as follows:

"The above journal, as well as my previous ones, *I feel have little to do with the Bible cause*. Information on Bible matters merely, I usually give you in letters. As this journal, however, contains some accounts of my travels in a *Bible land, I hope it will not prove altogether uninteresting* or *useless*."

It is evident that the conscience of *this traveller* and writer of a journal reproves him. Does it admit of a question, how far it is at all justifiable in persons to receive a generous support from *charitable and missionary societies*, under the idea that they are to be employed chiefly in furthering the Gospel or the spread of the Bible, and then spend their time in obtaining materials to write "books of travels" and "journals," which have no immediate connection with the object for which they were sent? Would it not be better at once to establish a society to support foreign travellers with the avowed object of collecting information and making it known, respecting foreign and far distant countries? I confess that much of the pleasure which I take in reading these books of modern missionary travellers, is diminished by the reflection that the money by means of which the authors of these works were enabled to obtain the information they communicate, was obtained from pious and charitable individuals for a far different purpose, than to support persons to write journals and books of travels, "which have little to do with the Bible or Missionary cause."

Z.

To the Editor of the Churchman.

THE BIBLE ACCORDING TO THE BAPTISTS.

My brief remarks, under this caption, in your paper of April 25th, seem to have given offence to the editor of the Baptist Advocate. When I wrote them, I certainly had no desire or expectation of producing such a result, in the mind of any one. My object was simply to point out, in plain language indeed, the impropriety of a course of proceeding in regard to the Holy Scriptures, from which I feared much evil, and no correspondent good, would result. I infer, from the manner in which my remarks have been met, that they were found to possess some force, and were not easily to be rebutted. My thanks are due to you, for the readiness with which you have sustained my views; views which, indeed, I think, must be entertained in common by all friends to the integrity of the Scriptures. Neither did I intend to attach any thing like ridicule to the subject. It is a grave matter to my mind, involving most important consequences; and I endeavored to treat it with all gravity.*

In your paper of June 6th, you give some observations upon an article in the Baptist Advocate, in the postscript to which you insert the following paragraph:

"The editor [of the Baptist Advocate] demands the authority on which our correspondent [meaning myself] asserts, that the Baptists of this country are preparing a *new version* of the Bible. We apprehend that the editor affects an ignorance of our correspondent's meaning. If the latter thinks otherwise, he will himself produce his authority."

It seems to me, sir, that the editor of the Advocate has, in this instance, manufactured a man of straw, for the purpose of exhibition merely; for I did not assert that the Baptists were preparing a *new version*; by which term I suppose him to mean an entirely new translation. There is no such assertion in my paper. What I asserted, was, "the determination of the Baptists of this country to have *editions* of the Bible *amended to suit the peculiar views of their sect*. Their emendation extends only to the rendering of a single word, and its derivations." Does he want any authority for this assertion? I give it when I write the name of the "American and Foreign Bible Society."

In the last paragraph of my paper, I do indeed use the word *version*. I say that "*their version* will be liable to the very objection which they bring against the standard version:" but this remark is expressly referred to their use of the word immersion. Does he seek authority for this use of the term? If so, I refer him to Johnson and Webster.

Still, as it may be satisfactory to some of *your* readers, I will produce some authority, which may be new to them. In the printed "proceedings of an annual meeting of the Convention of the Baptist denomination," in a certain state,† now lying before me, I find a report of a committee on the distribution of the Bible, and certain resolutions upon the subject, reported by the committee, and adopted by the Convention. From this journal of proceedings, I make the following extracts: "Resolved, that Archibald Maclay, D. D., of New York, be requested to address the Convention upon the Bible cause; and to show the reasons why the Baptist denomination were compelled to dissent from their Pedo-Baptist brethren in the distribution of the Holy Scriptures, and give a historical account of the organization and operations of the American and Foreign Bible Society. The report of the committee on the Bible cause was called up, whereupon Elder Maclay rose and delivered a very appropriate address on the subject." The report of the committee contains the following remark: "The Committee regard it as a *paramount obligation* upon such as are capable, that they bless *our nation with a version of the Holy Scriptures, which shall exhibit every word in the original languages by the most intelligible English term.*" The following resolution, reported by the Committee, was then adopted with only one negative vote: "Resolved, that we recommend to the American and Foreign Bible Society to take suitable steps to procure *a revised version of the Sacred Scriptures* in the *English* language, so that the whole truth may be given to *our own*, as well as to other nations, without concealment, leaving *no word* untranslated capable of being faithfully translated into good English; recommending, however, the utmost precaution in said revision."

I agree with you, sir, that when the editor of the Baptist Advocate imagined me to have made an assertion, which I had not made, his ignorance of the assertion must have been affected.

G. W. V. M.

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* If my language should be considered by any as plainer and stronger than was required, perhaps I may be allowed to shelter myself under the sentiment of the following extract from the report of a committee of a Baptist convention, subsequently referred to: "When we reflect upon that determined sentiment of the Divine mind, and manifested by his signal providence, which guards from human innovation the purity of his Word, and the fearful judgments with which he will vindicate its honor, our overwhelming responsibility is brought to bear more effectually upon our sensations."

† I do not locate this body, because I have reason to believe that the resolutions, &c., are stereotyped, and have been generally adopted, by similar bodies of the Baptist denomination throughout the country. The date of the proceedings from which the extracts are made, is 1839.

To the Editor of the Churchman.

The questions are often asked, what are the changes the Oxford Tract writers desire to introduce into the forms and ceremonies of the Church? Do they desire to introduce popish novelties? I am sure it would gratify many of your readers, if you would republish the article from the last British Critic on the "Church Service;" in this, their views are explicitly stated. It is one thing *what* they recommend, and quite another whether their recommendation is to be *observed*. It is to be hoped that the publishers of the Tracts will speedily give us No. 86 of the "Tracts for the Times," of which this article is a review.

Z.

THE CHURCHMAN.

SATURDAY, JULY 18, 1840.

STATE OF POPERY AND JESUITISM.

Among the works recently issued from the press in England, is one with the above title, by the Rev. Thomas Lathbury, whose "History of the English Episcopacy," though defective in its theory of Episcopacy, has made him favorably known as a faithful and lucid narrator of facts. Mr. Lathbury is alarmed not so much at the numerical increase of Romanists, as the disposition manifested on the part of Protestants to confide in their professions of charity and good faith. He considers the Church of Rome to be essentially a persecuting Church, and his object in the treatise is to show, by historical induction, that the Court of Rome has, with a recklessness of principle, and by the arts of persecution and treason, aimed, from the Reformation downward, to regain its ascendancy in the British Church and dominions. The Church of Rome, such is Mr. Lathbury's belief, is at present under a mask, and is waiting only the recovery of its ancient power, to re-enact its former scenes of terror.

One remarkable feature of the work—remarkable to those who do not take into view the political relations of religious parties in Great Britain—is, that it is addressed mainly to Dissenters. Keenly alive to the dangers of Popery, Mr. Lathbury takes it for granted that the members of his own Church sympathise in his feelings. Far from breathing a taint of suspicion on the Oxford divines, or seeing any cause of alarm in that quarter, he gives us an able vindication of the Nonjurors, who were men of precisely the same complexion with the divines at Oxford, and from whose distinctive views Mr. Lathbury has sufficiently shown his dissent in his History of Episcopacy. It is the apathy of the Dissenters which Mr. Lathbury is mainly anxious to arouse; and most earnestly does he upbraid them with the memory of "Watts and Doddridge and Henry, and others of a kindred spirit, who would be horror-struck at the unseemly unions which are often witnessed, on political questions, between the Papists and the Dissenters of the nineteenth century."

Without following Mr. Lathbury in his curious and accumulated proofs of the intrigues of Jesuitism through the eventful scenes of England's history, or without taking it upon us to determine how far he is correct in making such passages of history the criterion by which to estimate the real character of the order of Jesuits, or of the Church of Rome, we yet think it important to adduce the statement with which he repels the feeble attempts that have been made by Mr. Butler and Dr. Lingard to swell their martyrology out of the annals of Elizabeth. Mr. Lathbury undertakes to prove that all the Romanists who suffered under Elizabeth were, not martyrs to their faith, but traitors to the state; and were tried and condemned, not for heresy, but for treason.

"It has been noticed in a preceding page, that the veracity of Fox has, ever since the publication of the work, (the Martyrology,) been fiercely assailed by popish writers. Failing, however, in their attempts to shake the credit of that important work, they have long since adopted another course, and as a kind of set-off against Fox, they have produced a list of names of persons, who suffered during this reign [Elizabeth] for treason, and whom they dignify with the designation of martyrs. From the time of Elizabeth to the present period they have repeated the assertion, that these men were put to death solely in consequence of their religious principles. Nor are there wanting individuals among Protestants, who, not having the means of disproving their assertions, give a ready credence to their statements, believing that as Protestantism had its martyrs in the days of Mary, so Popery had its sufferers in the time of Elizabeth; and that consequently the principles of Popery and Protestantism, on the question of persecution, were at this period of a kindred nature. This is the very impression which the Papists wish to produce; and my present object is to show the fallacy of the Popish arguments on this subject. That certain Papists were put to death, has been stated; and that these men were viewed as martyrs at Rome, is certain; but that they were executed for religion and not for treason, is a point which the Papists can never establish. They were executed, not because they refused to unite with the Church of England, but because they plotted against the government; not as Papists, but because, being Papists, they attempted the life of the Queen. In short, they were men who, whatever had been their theological creed, would have been put to death as traitors. It is true that their popish principles led them to commit the crime of treason; but their lives were forfeited, not on account of their principles, but on account of the actions which flowed from those principles. In the reign of Mary, every Protestant was in danger,—in that of Elizabeth, every Papist was perfectly safe, provided he acted as a peaceable subject. Yet the falsehood that they were martyrs to their religion, has been recently revived by Mr. Butler and Dr. Lingard. The latter gentleman, feeling the difficulty of his position, makes an attempt at a reprisal, by asserting that some of the Protestant martyrs were also punished as traitors, and not for their religious profession. In support of this position, Dr. Lingard fastens upon the case of Cranmer, and attempts to prove that he was put to death for treason in supporting the cause of the Lady Jane Grey, though he admits that it was an unwilling support. The fact that he was committed to the flames, is a sufficient refutation of the Doctor's argument, to say nothing of the royal pardon for his share in that unfortunate transaction. Without entering into particulars, the Doctor insinuates that the other martyrs were also put to death as traitors against the Queen's government. How he can have the hardihood to throw out such insinuations, it is difficult to conceive, since the very mode of their death proves that heresy was their crime, and not treason.

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"For several years after the accession of Elizabeth, the Papists enjoyed the greatest quietness. Nay, those Bishops who refused to comply with the Reformation, or to acknowledge the supremacy of the Queen, were treated with the utmost tenderness, being merely removed from their posts, yet with an ample allowance for their maintenance. That Papists were not executed as Papists, is notorious from the fact that the savage and brutal Bonner, the man who had imbrued his hands in the blood of the saints, and who had been instrumental in putting hundreds to death, was permitted to live, and at last to die quietly in his bed. This case affords a triumphant refutation to the Popish slander, that Papists were martyrs to their religion. Had the government deemed it necessary to execute the Papists as such, they would surely have made an example of Bonner. At that time, the relatives of many who had been the victims of Bonner's cruelty, were alive; and had it been consistent with the principles of Protestantism, nothing could have restrained them from demanding his life as a sacrifice: yet he was spared, and survived many years. In the preceding reign, no one could escape who made an avowal of his sentiments. Yet, under Elizabeth, the very men who had put Protestants to death were safe.* And this state of things continued during several years.

"And now comes the question, why was not this state of things permitted to remain? To this question, the Papists, if they choose, can furnish a reply. They themselves were the cause of the interruption of this quiet. Pope Pius V., in the eleventh year of his reign, was pleased to excommunicate the Queen, and to absolve her subjects from their allegiance; nay, the Bull required that they should by no means obey Elizabeth. And the Pope, therefore, conferred her kingdom on Philip, king of Spain. * * * Can we doubt after reading the bull of excommunication, of the necessity of making provision by law against those attempts that would be directed against the Queen's life?

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"After the bull had been issued, in consequence of the attempts to which I have alluded, and for which, and for nothing else, many suffered, it became absolutely necessary to enact new laws, and to decide that certain offences should be considered and punished as treason. All the treasons were attempted in consequence of the Pope's bull; many of the sufferers alleged, that as the Queen was a heretic, it was lawful to depose her. Books were written by the Jesuits against her title, and it appeared at their trials that several individuals were induced by these writings to enter into treasonable practices. Hence it was enacted, that to endeavor to draw the subjects from their allegiance, and from the allegiance established by law, and also the introducing bulls from Rome, should be treason; and it was under the operation of these statutes that the Papists suffered. But it is clear, that such statutes would never have been framed, if the Papists had been loyal subjects, and the Pope had not interfered. They themselves, therefore, were the cause of the enactment of the new laws. Still, any Papist was safe, who was ready to take the oath of allegiance to the Queen. For many years they lived quietly; but when his Holiness ventured to dispose of the kingdom, and when the subjects were actually endeavoring to execute the sentence of the Pope, the new laws concerning treason were enacted. Yet so merciful was the government, that, notwithstanding the various attempts at rebellion, several years more were permitted to elapse before a single execution took place, under the new statutes. At length, however, it was necessary to put the laws in force; but even then no one suffered death, who was ready to show his allegiance to the Queen; and of the laity, none suffered who disowned the Pope's temporal power. Nay, so averse was the Queen to shed blood, that, on one occasion, seventy priests, who stood convicted of treason, were conveyed out of the country. It is observable that much good resulted from the evil practices of the priests. They were caught in their own snare; for in consequence of their seditious proceedings, these wholesome and necessary statutes were enacted."—Pp. 66—75.

We annex also, from a subsequent part of the work, the just vindication which the author gives of the Nonjurors; men who are entitled, we believe, to more sympathy for their fortunes and more reverence for their principles, than any others since the age of the apostles.

"It should be stated that, besides the Papists who adhered to James, there were others, and members of the Church of England too, who refused to take the oaths to King William, and are therefore known in history under the designation of Nonjurors. The Protestant Nonjurors, however, did not plot against the life of William; they were truly conscientious men, who, having taken an oath of fidelity to James, did not feel themselves at liberty to make a transfer of their allegiance to William. The Bishops, who first opposed James, and who were sent to the tower by that sovereign, were subsequently Nonjurors; and that they were truly honorable men, is evident from the fact, that they sacrificed their preferments to their scruples. Whatever may be our views of their conduct, and however mistaken, in our estimation, were their opinions, yet we must reverence their conscientious scruples. These men were frequently designated Jacobites; but they must not be confounded with those who, under the same designation, were constantly plotting the death of William and the restoration of James. Nor must they be charged with entertaining Popish principles, for they were the very men who first opposed James in his crusade against the Church of England. They certainly did not wish to place William on the throne, though they desired the expulsion of James. They were the advocates of a regency, by which William would have conducted the government in the name of his father-in-law. They were, however, outvoted on this question, and the country has had abundant cause for thankfulness that the vote for a regency was not carried, as it would eventually have involved the nation in difficulties from which it might not have been speedily extricated; but still they are not to be denominated Papists, for all their actions give the lie to the insinuation. Their notions respecting kingly power were doubtless very lofty; yet they were determined opponents of Popery.

"Burnet attributes the rise of the Nonjurers as a party, to the circumstances of the king's return to England, after his seizure when attempting to escape to France. He says that, until this event, James had no party except among the Papists; and that, had the king been permitted to depart in the first instance, all would have concurred in the new settlement. This reasoning, in my opinion, is unsound; for the same men would have entertained the same scruples respecting the oath of allegiance. It should be remembered, that when William first entered the country, no one thought of placing him on the throne: the universal wish of the nation centered on one point, namely, that James should be compelled to govern constitutionally, and that Protestantism should be preserved.

"I mention these topics to show that the Nonjurors might be, and undoubtedly were, consistent Protestants, even though they could not take the oaths to William and Mary. Many of them indeed concurred in the new settlement on the death of James, feeling that they were then released from the obligation of their oaths. It was insinuated at the time, and by some of the Non-conformists too, that the Nonjurors were inclined to Popery. This charge came with a very bad grace from men, who, in the time of James, when Popery was ready to overspread the land, had done nothing to oppose it. The truth is, that some of the Nonjurors were the ablest opponents of Popery, both before and subsequently to the revolution. Leslie was one of this small party. He had acted against Popery in the time of James, and in the reign of William was one of its ablest antagonists. Nelson, the author of the work on the Fasts and Festivals of the Church of England, was another. His circumstances were peculiar and painful, for his wife, a lady of rank and talent and to whom he was tenderly attached, became a Roman Catholic, and actually wrote in defence of Popery, while her husband was engaged in defending Protestantism. After the revolution he lived on the best terms with his brethren who took the oaths, and Tilotson expired in his arms. However mistaken, therefore, in some of their views, the Nonjurors were not Papists. Pp. 225—228.

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* The men who had been instrumental in bringing Cranmer, Ridley, Latimer, and Hooper to the stake, were never even questioned for the part they took in those sad transactions; but surely they could not have escaped if the Government had contemplated putting Papists to death for their creed. Burnet's observation is pertinent. It cannot be said to be any part of our doctrine: when we came out of one of the blackest persecutions that is in history, I mean Queen Mary's, we showed how little we retained of the cruelty of that Church which had provoked us so severely; when not only no inquiries were made with the illegal acts of fury that were committed in that persecuting reign, but even the persecutors themselves lived among us at ease and at peace. This is an instance of the clemency of our Church, that perhaps cannot be matched in history."

ASTORIA FEMALE INSTITUTE.

We had the pleasure of being present at the annual Episcopal visitation and examination of this institution, which took place on Friday and Saturday, the 10th and 11th of the present month. The exercises of each day were opened by the morning service in St. George's Church, Astoria, the music being wholly and ably conducted by the members of the Institute. A thorough and minute examination of the senior and junior departments, in all the studies pursued during the semi-annual session, was conducted by the Rev. J. W. Brown, and his clerical assistants, the Rev. Messrs. Haskins and Clapp, in the presence of the Bishop. The recitations of the classes, which were prolonged and well sustained, were interspersed with vocal and instrumental music and the reading of English and French compositions, many of which afforded gratifying evidences of talent, taste, and high intellectual culture. The French readings and translations exhibited much ease and grace of pronunciation and facility of expression. The specimens of drawing and painting in water colors, exhibited on the occasion, were equally creditable to the Institution, evincing great proficiency on the part of the pupils in these ornamental branches.

The clergy in attendance with the Bishop were the Rev. Lot Jones, Rev. G. A. Shelton, Rev. W. W. Niles, and the Rev. William Morris; in addition to whom were a number of the friends and patrons of the Institute, who attended the exercises with evident feelings of interest and satisfaction.

Not the least pleasing of the incidents connected with the visitation, was a *Fête Champêtre* given at the close of the literary exercises, arranged and conducted by the young ladies in a delightful grove adjoining the Institute.

On the whole, the impressions that we received from the day spent at the Institute and in attendance on the examination, were such as to increase the hopes which we had previously indulged in regard to its prospects. From personal knowledge of the rector, we have long been satisfied of his ample qualifications for the task which he has undertaken. Happily for himself and the community, he has powerful competitors. St. Mary's Hall, Burlington, and St. Ann's Hall, Flushing, with others that might be named, are institutions of great promise, and already prominent in the estimation of the Church. Time must determine; but we indulge the belief, that among the institutions that are rising, as we confidently hope, to become a blessing to the Church, that at Astoria will not be the least favorably or least permanently known, for sound religious influence, wholesome discipline, and literary eminence. It is proper to add as an interesting fact in relation to the institution, that during the year just expiring, six of the pupils have received the holy rite of Confirmation.

DIOCESAN CONVENTIONS.

The Journal of the Annual Convention of the Diocese of Maryland, held at Baltimore in May last, has been received. The election of a Bishop to the then vacant Episcopate, which resulted in the choice of the Rev. Dr. Whittingham, was the most prominent subject before the Convention. Our readers have been furnished with the particulars of this matter. The parochial reports give evidence of a gradual enlargement of the borders of the Church in that diocese.

We have also received the Journal of the fifty-sixth Convention of the Diocese of Pennsylvania, held in St. Andrew's Church, Philadelphia, May 19th to 21st. The list of clergy contains ninety-seven names. During the year the bishop has preached usually twice, and occasionally three times on every Sunday and principal holy-day, including six Sundays spent in Delaware. Confirmation has been held sixty-six times; four churches have been consecrated, and the corner-stones of two others laid. Seven persons have been admitted to the holy order of Deacons, and the same number to the Priesthood. There are twenty-three candidates for holy orders, and the diocese is in a flourishing condition.

MAINE.

The twenty-first Convention of the Church in this diocese was held in St. Stephen's Church, Portland, on the 3d ult. The subjects of consideration were generally of local interest. The Missionary Society of the state was re-organized—a charter having been obtained from the legislature.

It must be remembered by our readers, that some months since an appeal was made in behalf of the parish of St. John's Church at Bangor. By the exertions of the indefatigable rector, the Rev. Mr. Freeman, a Gothic church had been erected, and the prospects of the parish were very encouraging, when, in consequence of the unforeseen reverses in the business of the community, (which affected the interests of Maine with peculiar severity,) it was feared that the edifice would unavoidably pass into other hands, on account of the difficulties experienced in the liquidation of a small debt.

The parochial reports submitted to the Convention, afford the gratifying intelligence, that this obstacle has been surmounted, and the building secured to the parish, having been consecrated in October last. The state of this, as well as the other parishes, is now such that the Church in Maine may confidently anticipate a greater degree of prosperity.

RELIGION OF THE HEART AND LIFE.

This is the title of a work of five volumes, 32mo, recently published by A. Huntington, jun., Hartford, Connecticut, consisting of various treatises, essays, and discourses, on subjects of experimental and practical piety. The compilation has been made by Bishop Brownell, who has prefixed to each volume an introductory chapter. The first volume consists of Exhortations to Repentance; the second is entitled "The Religious Inquirer Answered;" the third, "The Youthful Christian's Guide;" the fourth, "The Christian's Walk and Conversation;" and the fifth contains "Consolations for the Afflicted." The names of the authors whose works are used in the first volume, are J. G. Pike, Rev. J. Milner, J. Thornton, and R. Baxter; in the second, J. Angell James, Rev. T. Griffith, Gisborne, Buddicom, Cunningham, and Walker, with the addition of Bishops J. B. Sumner and Dehon; and in the third, J. G. Pike, C. Buck, and the Rev. Dr. Tyng, who is given to the youthful reader as his guide on the important subject of confirmation. In the fourth volume we have Pike, Venn, Burkitt, and Bickersteth; and in the fifth, in addition to some already mentioned, we have Jay, Cecil, and the Rev. Dr. Dodd, together with Bishop Bull on the Intermediate State, and Bishop Mant on the Future State of the Blessed.

Some of these selections we have read with much satisfaction. The distinct enunciations of Bishop Dehon, for instance, in regard to the "new and lenient covenant of grace," and baptismal justification through its merciful provisions, are not only excellent in themselves, but contain the principle on which we cannot but wish that all the selections had been made; and which, had it been adopted, would have given to the several volumes a unity of design which they do not at present possess. The compiler, however, has been to an extent aware of the importance of unity, and in availing himself of the works of other denominations, has aimed "to omit, as far as practicable, whatever was not in harmony with the standards of the Protestant Episcopal Church."

DIOCESE OF PENNSYLVANIA.

"We are indebted," says the Banner of the Cross, "to the Secretary, George M. Wharton, Esq., for a copy of the Journal of the late Convention of this Diocese, which has just issued from the press. The Bishop's Address contains several items of interest. From it we learn that he has preached during the year 157 times, of which 51 were in the city; administered the sacrament of the Holy Eucharist 23 times; confirmed 986 persons on 68 different occasions; consecrated four churches; laid the corner-stones of two others; and admitted seven persons to the order of Deacon, and seven also to that of Priest. Eleven clergymen have removed from, and twelve have been received into the Diocese; the whole number at present is 97, supplying 104 congregations. There are twenty-three candidates for Orders. The several Diocesan institutions—the Bishop White and Female Prayer Book Societies, the Episcopal Tract Society, the corporation for the Relief of the Widows and Children of Deceased Clergymen, &c., are commended to the patronage of the Church, and allusion is thus made to another, the most important of them all:

"To no topic of my annual communication to this Council of the Church, do I advert with greater satisfaction, than to the unwearied energy and continued usefulness of our Society for the Advancement of Christianity in this State. To this admirable institution is due, under God, the far greater portion of the increase of the Church in Pennsylvania, beyond what was left it after the war of the Revolution; and it continues to labor, unfatigued, and with as great success as can be expected among a population generally ignorant of our principles and mode of worship, and too frequently either prejudiced against them, or not disposed to inquire into their merits. For such a population, quiet and persevering effort is, though a slow, the only method from which a good result may be hoped for; and our Society fulfils completely this difficult function, continually endeavoring to build up our few and scattered materials, with such others, and these also but too few, as the course of things may bring within our influence, yet without an intrusive and proselyting interference. I call this Society 'ours;' for it is so, both in spirit, in common feeling and common interest, and also in form, as it was adopted by the Convention of our Diocese at the first meeting after it was established, in the year 1812, and the adoption was recognized anew, when our whole legislation was revised in the year 1829. For this cherished instrument of the prosperity of our Zion, I ask your constant and increasing bounty; which you may be sure, from past experience, will be faithfully applied. Speak often of its claims among the congregations to which you respectively belong; and urge them, as they love their Church, as they love this Commonwealth, to be generous to our Society for the Advancement of Christianity in Pennsylvania. Its anniversary was celebrated on the evening of the Epiphany in St. James' Church in this city, the Rev. Mr. Clemson being the preacher. And the Report announced the very creditable fact, that an average of more than 20 missionaries had been constantly employed through the preceding year, 29 including the various changes, and 10 young men aided in their preparation for the ministry—all, at the very moderate outlay of about $3700—'the preaching of the word, and the ministrations of the blessed Gospel,' being 'to nearly 60 congregations,' organized or unorganized."

DIOCESE OF VIRGINIA.—We have received the Journal of this Convention, which met in May last, and the notice of which, together with the report of the committee on the state of the Church, &c., has already appeared in our columns.

Among the resolutions adopted were the following:

"Whereas the religious instruction of our colored population must manifestly appear a subject of the most serious importance; and whereas it is firmly believed every minister, and master, and mistress, will be called upon to render an account of their stewardship touching this solemn duty, at that day when God, who is no respecter of persons, will judge the world in righteousness; and whereas it is believed this subject has not hitherto received that full attention and interest which it merits and most urgently demands; therefore,

"*Resolved*, That a special committee of seven, to be composed of the Bishop, Assistant Bishop, and two others of the clergy, and three of the laity, be appointed to report to the next Convention the most efficient system of oral religious instruction, both public and private."

"*Resolved, also*, That if deemed necessary, they report who amongst the colored people are to be considered the proper subjects of baptism, both infant and adult."

"*Resolved*, That a committee of five be appointed, of which the Bishop and Assistant Bishop shall be members, and that they do furnish to the Secretary of this Convention a catalogue of such doctrinal and practical works as they may deem most important and proper to be read by the laity of this Diocese; and that the said catalogue be published with the Journal of this Convention and in the Southern Churchman."

The treasurer of the Theological Seminary of the diocese reports that the amount of the principal of the Seminary is $27,500. The salaries of the professors, however, are chiefly defrayed from funds contributed by Education Societies formed in different parishes of the diocese. The present number of students in the Institution is thirty-three.

The Abstract of the Parochial Reports gives the following summary: Number of families in the diocese, 668; marriages, 188; baptisms—adults, 53, infants, 544; colored, 152; total, 535; confirmations, 189; communicants, 3345; funerals, 319; and amount of contributions, $9,197 66.

The Association for the promotion of Christianity in the diocese, reports an expenditure of $525, and a receipt of $586 23. The missionaries sustained or assisted by the Association do not appear to receive regular stipends, but allowances proportioned probably to their situation and exigencies. They are reported as five in number, and as having received, one, $200; another, $75, and three others, $100 each. One item in the Treasurer's account is a draft of $100 to the Rev. John T. Clarke, "in part pay for a horse, &c., which he purchased for the Rev. Mr. Kinckle." The affairs of the Theological Seminary are conducted in a less primitive way—the professors receiving their salaries in quarterly instalments.

THE ACT OF PARLIAMENT CHURCH.

Romish writers, in referring to the Church of England, have often asserted, that the change in the religious condition of that country at the Reformation, was not so much a result of the free acts of the Ecclesiastical courts, as of measures originated, carried on and completed by the civil powers, independent of those who only possessed the lawful authority; and for this reason they speak of the Church there as an act of parliament Church. If the supposed fact, from which they believe themselves justified in applying this epithet, were true, the propriety of thus endeavoring to fasten the stigma would be obvious; but it so happens, that the title belongs to the Latin Church in England—at least for that period of her history between the accessions of Queens Mary and Elizabeth.

The Rev. Mr. Perceval, the learned author of the "Roman Schism," makes the following observations on this topic in the Church of England Warder:

"In England, the rejection of the papal authority, in the reign of Henry VIII., was made with the concurrence of the *vast majority of the English Bishops*, and ratified in open synod: the imposing anew the papal yoke in Queen Mary's reign, was an act of civil government, "Dux *Femina* facti;" Queen Mary burning five bishops alive, and depriving thirteen, before she could coerce the Church of England to that bondage. The Church, in Queen Mary's reign, might well be called an Act of Parliament Church. Queen Elizabeth *merely restored things to the condition in which the bishops and Church of England had settled them* prior to the bloody persecution of her sister. This feature of the history, the Roman writers very prudently keep in the back ground. In Ireland, of the whole episcopate, only four at the most, only two that we can speak of with certainty, adhered to the Roman yoke. The rest concurred in rejecting that bondage which the Church in Ireland was the last in Europe to submit to. In Scotland, when, in the Assembly of Estates, the rejection of the papal jurisdiction was proposed, *not one voice* of bishops, mitred abbots, or other representatives of the clergy, was heard against it."

NEW AGENT FOR THE CHURCHMAN.

Ira Dubois, Esq., Catskill, N. Y.

ST. MARY'S IN THE HIGHLANDS, COLD SPRING, PUTNAM COUNTY.

On the afternoon of Tuesday, 30th June, the corner-stone of this new parish church was laid by the Right Rev. Bishop Onderdonk, assisted by its rector, the Rev. E. Williams, of St. Philip's, Phillipstown, and accompanied by the gentlemen of the vestry, and others. Its foundation is due mainly to the zeal and liberality of a few Episcopal families in the neighborhood, more especially, we may add, of one to whom the patent originally belonged, and from whom the church now derives the grant of its beautiful location, in a shady grove in the very centre of this flourishing village. It is pleasing herein to see, as in the olden time, the choicest of gifts thus bestowed by the hand of liberality on the noblest and best of objects; and we doubt not the blessing that follows such sanctification of wealth, whether as regards this world or that to come. In the present case, there can certainly be no security for the permanent prosperity of a manufacturing village, equal to that afforded by the introduction of the church among its members, and as surely no additional attraction could be offered to new residents in its romantic neighborhood, to compare with that which is here given. For ourselves at least we say, that admirers as we have long been of its Alpine scenery, we shall henceforth find in it a new bond of attraction, when we can hear its valleys and hills resound to the notes of "the church-going bell." Its mountain passes have long enough re-echoed but to those of war and warlike preparation—it is time that they learn the gentler tones of peace, so that even in the casting and trial of their great military engines, the Christian bell may not be unheard, nor the prayer forgotten for that blessed time when "peace shall be upon earth, and good will among men."

An according phenomenon deserves mention, from the feelings it excited. Immediately after the corner-stone was laid, and the Dedication Prayer ended, a magnificent rainbow burst forth in singular beauty and completeness, spanning the whole heavens, and with the secondary arc fully developed in form and color. The glorious bow of promise was hailed by all who observed it as a good omen—the emblem, as it ever is, of God's covenant with a guilty world. "The paler rainbow," to use the language of one whose imagination is ever prompt to add beauty to good thoughts, "the paler rainbow we might imagine to be the image of the Church on earth, and the more brilliant one, of which it was but a reflection, an image of the Church in heaven." We at least hold it to be a good omen for the rising parish, that such thoughts should be familiar to the hearts of its members.

In the fidelity and zeal of its pastor, as already exhibited in his adjoining parish, we read sufficient warrant for success in his new labors; and as in our past experience we have never failed to see the Church win its way when in right hands, so now we both augur as well as wish prosperity to the new and beautifully placed church of "St. Mary's in the Highlands." M.

TO CORRESPONDENTS.

"J. C.," "R. C.," and "S. W. C.," are received. "Cam" will consider his question as answered affirmatively in his case.

MARYLAND.

The following is a summary of the statistics of this Diocese, so far as they can be gathered from the imperfect reports presented to the Convention. Number of Clergymen, 73; baptisms, adults 58, infants 1275; confirmed 241; communicants, died and removed 117, added 240, present number 3992; marriages 324; Sunday school teachers 104, scholars 726; contributions for benevolent purposes, $5923 79.—*Banner of the Cross.*

THE BISHOP WHITE PRAYER BOOK SOCIETY.

From the Seventh Annual Report.

The Bishop White Prayer Book Society, as is well known, though originating in Philadelphia, managed by members of our Church residing here, and under the superintendence of our Bishop, is not limited in her operations to a supply of the wants of our own diocese; but so far as her means will permit, endeavors to meet those of the destitute sections of our widely extended country. Nor indeed does she confine herself altogether even to this field, but scatters abroad among foreign lands the treasures of her storehouse. Our western Bishops and western Missionaries, have at times most thankfully received the supplies which the Managers were equally thankful to be able to furnish—and they trust that in some instances the opportune interposition of their aid has been the occasion, under Providence, of securing a foothold in the contest with the enemies of the truth.

This feature in the plan of our association should recommend it to the patronage of the friends of the Church throughout the Union. A portion of the surplus of their means, after provision for their respective diocesan institutions, might well be appropriated to a society whose efforts have so direct a tendency to strengthen the Church within their own limits, and to assist their ministers in their labors. The Board are prompt in acknowledging, as they do most thankfully, the assistance, limited as it has been, which has been rendered from quarters out of Pennsylvania. It will be seen, by reference to the Treasurer's Report, that the sum of $236 82 has been contributed from without our diocese; and from the following States, these several amounts, viz.:

From Pennsylvania, $975 78. Delaware, $10. Vermont, $15. New Jersey, $113 60. Maryland, $16 50. Virginia, $26 22. Ohio, $19. Kentucky, $25. Indiana, $11 50.

The entire receipts of the Treasurer during the past year have amounted to $1,212 60: of which Pennsylvania has contributed a proportion of about 80 per cent—and the money has come from the following sources:

From subscriptions and donations,	$257 52
Contributions from churches and societies,	746 99
Sales of Prayer Books,	96 09
Collection at annual meeting,	82 00
Publisher of the Protestant Episcopalian,	30 00

The expenditures for the same period have reached the sum of $1,334 99, while the balance in the Treasnry is but the amount of $26 43, to meet the remainder of an advance made by the Executive Committee, of $466 95. During the last year, the receipts were $1,597 20, the expenditures $1,633 79; the Society commencing that season with a balance to its credit from the former year of $185 41, and at its close having in hand the sum of $148 82.

While the disbursements have thus considerably exceeded the income of the Society, the distribution of the Prayer Book, as compared with the year 1838–9, has fallen short more than one fifth. During the season referred to, the managers distributed 10,474 copies, while the number in that which has just closed, reached to but 8,116, exhibiting a difference of 2,358 copies against the latter. The Board record this result with pain—and are further compelled by the facts to state, that, but for the advance made by some members of the Executive Committee, even the above diminished quantity would have been considerably lessened. This should not again be. On the contrary, let a distinct perception of the fact serve as a stimulus to renewed efforts at the present time, of a character to take from the Board the apprehension of a renewal of a like painful result at the close of a future season.

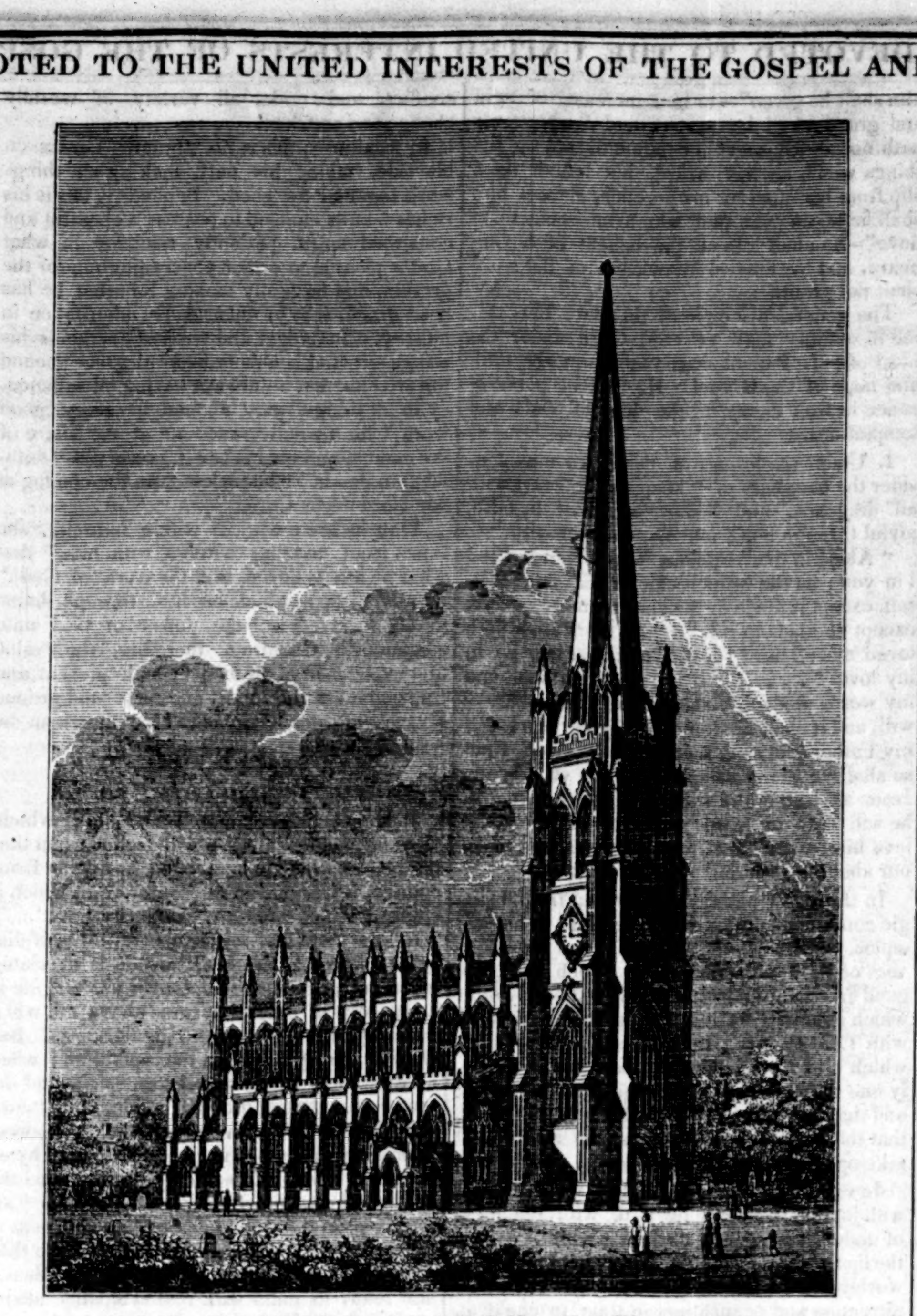
The above stated amount of 8,116 copies, has been distributed in the following manner:

New Hampshire, 100; Massachusetts 387; Connecticut, 50; Western New York, 500; Vermont, 100; New Jersey, 377; Pennsylvania, 3,166; Delaware, 80; Maryland, 495; District of Columbia, 40; Virginia, 374; Kentucky, 150; Ohio, 929; Indiana, 165; Illinois, 200; Missouri, 212; Tennessee, 100; Michigan, 150; Florida, 100; South Carolina, 212; U. S. Encampment at Trenton, N. J., 50; U. S. ship Dale, 24; Seamen, 25; West Indies, 6; to ship Susquehannah, 24; Louisiana, 100.

Our own State, therefore, while contributing more than three fourths of the funds, has received considerably less than one half of the books distributed.

It will be perceived by reference to the detailed statement of the managers, that a small quantity of Prayer Books for the use of seamen has occasionally been furnished by the Board. The importance of increasing a supply in this direction, must be at once obvious. It has been often and well remarked, that with proper attention devoted to the moral and religious improvement of seamen, they might be converted from what, owing to their general looseness of morals, they unfortunately are, the worst foes to the cause of piety, into valuable auxiliaries—and be made, in a certain sense, missionaries in the work of salvation. No more feasible plan suggests itself to promote the extended distribution of the Book of Common Prayer among that hitherto much neglected class of our fellow citizens. Stated forms of devotion and of prayer would seem to be peculiarly suited to their condition and habits. That sterling quality of this precious book, by which the more it is studied the more fondly it is regarded, would soon attach these wayward sons of the ocean to its use: and they would thus carry with them to the farthest portions of our earth, the little seed, which, planted though it may be by careless hands, might put forth a vigorous growth in many a distant soil. Instead of the poison of profanity and dissoluteness, the freight of our ships would be the wholesome bread of life to the famishing followers of false gods. Well would the Managers of your Society be pleased, could they furnish to each vessel as she leaves our borders, a copious library of Prayer Books—sufficient not only for the use of her own inmates, but also for a liberal distribution amongst the strangers on whose shores the course of commerce or accident might land them. In the mean time, they must content themselves with the consolation derived from the consciousness of doing what they can.

The following bequest has been made in the will of Patrick Presse, Esq., deceased, late of Brompton, in the county of Middlesex, England:—"I give £10,000 stock standing in my name in the Bank of England, to be equally divided between the five following public charities, all in London and its vicinity, viz: to the Benevolent Society of St. Patrick, to the National Benevolent Institution, to the Philanthropic Society, to the Refuge for the Destitute, and to the Indigent Blind."



NEW TRINITY CHURCH, NEW-YORK.

We have procured at some expense the above engraving, in hopes that it may prove acceptable o our readers, especially those at a distance. For the accompanying statistical facts, we are indebted to Mr. Upjohn, the architect.

The design is purely Gothic. The material is a brown stone, close-grained, and susceptible of the highest finish. The color of the stone is in harmony with the style of the architecture. The proportions will be as follow:

Extreme length, including buttresses,	183 feet	5 inches.
Extreme width, " "	84 "	6 "
Height to top of Spire,	264 "	0 "
Square of Tower,	30 "	0 "
Height of Nave, (body of church,)	64 "	0 "

A more particular description, with the addition of some interesting facts relating to the old building, has been kindly promised by a friend, in season for our next paper.

From the New York American.

AN ORDINATION.

On Saturday, at St. Peter's Church, Perth Amboy, *Andrew Bell Paterson*—who, on the preceding day, was graduated from the General Protestant Episcopal Seminary in this city—was ordained as a deacon, by the Rt. Rev. the Bishop of New Jersey, in the presence of many of the clergy of his diocese, and of a large and attentive congregation.

The occasion was an interesting one, from the connection of the young aspirant with many of the families of the congregation, in the midst of which he was ordained, and from the antiquity and singularly beautiful position of the humble and secluded church, in which the solemn service was performed.

St. Peter's Church was founded nearly two centuries ago—a great antiquity for our new-found world—and the present modest edifice stands on the spot where, in 1645, the first Episcopal congregation in New Jersey worshipped.

It is situated on a conical elevation somewhat removed from the more settled part of the town, and overlooks the country around, and the vast ocean, of which the waves almost come to die at its feet.

While the services were in progress, the voice of the mighty deep might be said, almost without a figure, to mingle with those that, in more articulate tones of praise and thanksgiving, ascended from the midst of that congregation to the throne of heaven—while ever and anon the sound of distant cannon—as of some storm-tost mariner homeward bound—came booming over the water, speaking of helplessness and dependence, and adding, as it were, a solemn Amen to the beautiful prayer of the Church service for the divine blessing and protection upon "all sorts and conditions of men."

The address of the Bishop in receiving the young soldier into that triple hierarchy, which dates from the period of the Apostles, was striking and impressive. Tracing the origin of the ministry to its high source, and remarking that as it is now, so was it near two thousand years ago—he eloquently deduced from this immutability, amidst a world of change and decay, strong evidence of the divine origin of the institution. "The Parthenon," said he, "has trembled, the Coliseum is in ruins, the Pyramids have forgotten the story they were erected to tell; but the triple order of bishop, priest, and deacon, is now, as it was in the times of Paul and the Apostles; and here, in this secluded spot in the New World, which Columbus gave to Leon and Castile, are exercised like functions, in like subordination and degree, with those which, in the Old World, founded and built up the Christian religion.

Altogether, the occasion, the services, and the place, were calculated to make a deep impression upon all who were present.

ORDINATION.

On Sunday, July 5th, in Christ Church, Philadelphia, Mr. William White Bronson was admitted to the holy order of Deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted, and the candidate presented, by the Rev. Dr. Wilson, of the General Theological Seminary. Sermon by the Bishop.—*Banner of the Cross.*

Bishop Chase, we learn, has arrived in the city, and taken lodgings at Mrs. Wright's, in Sansom-street. It is expected that he will preach at St. Paul's, on Sunday morning. The object of his visit is familiar to our readers, and we trust that his appeal in behalf of Jubilee College will not be made in vain.—*Ib.*

SCOTTISH EPISCOPAL CHURCH.

The foundation stone of a new Episcopal Church was lately laid at Portsey, Banffshire, in the presence of a large concourse of people, and it is contemplated to build another at Dunferline. The Earl of Elgin has subscribed £100 towards it, and six other gentlemen £50 each. In Edinburgh the churches are crowded, and if the increase continue in the same ratio, new churches must be built there also. 155 persons were confirmed in St. John's Chapel, Edinburgh, on the 9th of April; after which a very excellent and appropriate address was delivered by the Bishop. That Episcopacy, says a writer in one of the English Magazines, is greatly on the increase in Scotland, there can be no question. It is admitted by members of the Established Church of that county, as well as by dissenters. The late meetings on the subject of non-intrusion, and those held in opposition to them, must have had an effect not very advantageous to the Establishment; while the ultra views of the voluntaries must deter all men joining them who have any wish to see the state feeling itself responsible for the Christian instruction of the people.

OBITUARY NOTICE.

Died, at Paterson, N. J., on Wednesday, July 1, Mark W. Collet, Esq., in the 52d year of his age. His life and character, both as a man and a Christian, call for a fuller notice than ordinary, as a matter not only of respect to him who is taken from among us, but still more, of instruction for those who remain. Born in Philadelphia, of English parents, and of a family not only attached to the Church, but numbering within it, some eminent divines,* Mr. Collett was through life a firm, zealous, yet gentle Churchman—faithful in all his relations to it, earnest in advancing its cause, and liberal in his support of it, even beyond worldly prudence. The Church in Paterson, especially, owes to him this debt of grateful remembrance; if not founded by his zeal, it was at any rate nourished by his fostering care through its many years of feebleness. The Church in the diocese of New Jersey was also deeply indebted to him. In the care of its interest, he valued neither time nor labor. From his first residence within it, he was a delegate to its State Convention, and never but once failed to take his seat. During the same period, he was a representative of the diocese in the Annual Councils of the Church, and a trustee of the General Theological Seminary. In this marked attachment to the Church, and devotion to its interests, natural inclination was doubtless somewhat strengthened in him by the circumstance of his marriage into the family of one whose name is identified (so far at least as a layman's can be) with the earlier history of the diocese of New Jersey, the late Joshua Wallace, esq., of Burlington.

In private life, Mr. Collet's social relations were equally stamped, as his public were, by the fidelity and gentle spirit of the Christian; but in this respect, those can best speak his praise, who most feel his loss. We only venture to say, that to his children, the remembrance of his virtues should be as the mantle of the prophet; and to her whom he best loved, the pledge of reunion in that better world where no separation comes.

As one of its earliest and most eminent manufacturers, Mr. Collet will long be remembered in the town of Paterson. In enterprize and skill, none went before him; in the honorable principles that should guide the man of business, his name stood eminent; while in that duty, which too many manufacturers cast off from them, the Christian care, we mean, of the younger operatives employed in their mills, he set an example as honorable as it is rare. His language ever was, that as a Christian he owed to such young persons the duty of a parent, and so far as the nature of the connexion admitted of it, he acted faithfully on that principle.

A pulmonary affection long threatened, and often delayed, at length broke down a constitution not naturally strong, and perhaps, of late, overtasked by [illegible]rtions to which duty called him. Under all his weakness of body, however, his faculties and judgment continued unimpaired to the very last, while his affections seemed but to grow warmer as the period for their exercise shortened. The information of his approaching end he heard from his physician, as the Christian hears it who is prepared for that hour. With dying hands, he received from his pastor, the Rev. Samuel A. Warner, the emblems of his Saviour's dying love—enjoyed the consolation of a parting visit from his diocesan and friend, Bishops Doane and Kemper—imparting to them as well as receiving comfort, until, at length, looking alone to his Saviour, he breathed his last, in the spirit in which he had lived—the spirit of gentleness and peace. M.

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* Among them may be mentioned his grandfather, the Rev. Mr. Wilkes, private chaplain and domestic secretary and friend to the apostolic Wilson, Bishop of Soder and Man. Among the interesting *heirlooms*, mementos of that great and good man in Mr. C's possession, was a singular pen of solid heron bone, with which the crippled Bishop used to write, grasping it with his whole hand, after losing the use of his fingers through his long confinement in the damp prison, or rather dungeon, to which his unyielding performance of duty had led him.

DIED,

At the residence of her grandfather, D. Sloan, Esq., in Bloomingburgh, Sullivan county, suddenly, on the 9th of July, Frances C., aged 14 years, daughter of Oliver Holden, of the city of New York.

CALENDAR.

JULY.

19. Fifth Sunday after Trinity.
25. St. James the Apostle.
26. Sixth Sunday after Trinity.

AUGUST.

2. Seventh Sunday after Trinity.
9. Eighth Sunday after Trinity.
16. Ninth Sunday after Trinity.
23. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County.—Thursday, July 9, in St. George's Church, Astoria, admitted to Priests' Orders, the Rev. Caleb Clapp, Deacon, Chaplain, and Instructer in the Astoria Female Institute, and officiating in St. Michael's, St. James', and St. Mary's Churches, New York Morning Prayer was read by the Rev. George A. Shelton, Rector of St. James' Church, Newtown, assisted by the Rev. Samuel M. Haskins, Rector of St. Mark's Church, Williamsburgh, King's County, who read the Lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. John M. Brown, Rector of St. George's. The Rev. Wm M. Niles, of Ravenswood, was also present and assisted in the laying on of hands

In the afternoon, confirmed 8.

Flushing.—Fourth Sunday after Trinity, July 12, confirmed 10 in St. George's Church.

Wednesday, July 15, in the temporary chapel* of St. Thomas' Hall, confirmed 5 of the young gentlemen, students of the Hall, and a member of the domestic household.

In the afternoon, confirmed 6 young ladies of St. Ann's Hall, in the chapel of that Institution.

* An elegant Gothic Chapel for this Institution is yet unfinished.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Trinity, July 19, Manhasset A, M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County*. Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County*. 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County*.

Eighth Sunday after Trinity, August 9, Otego, *Otsego County*, Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County*, Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County*. 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County* Ordination A. M., Confirmation P. M. Friday, 21, *Hudson*. 22, Ulster, *Ulster County*.

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County*. Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County*. 25, Hyde Park, *Dutchess County*. 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County*.

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County*. Tuesday, September 1, Goshen. *Orange County*. 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County*. 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County*. Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County*.

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 20th instant, at a quarter before eight o'clock.

Wm. A. Duncan, *Recording Secretary.*

July 17, 1840.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sum:—

From St Andrew's Church, Harlem, Rev A B Hart, rector, $4 07.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $70, a contribution of Grace Church to the infant school of the Holy Evangelists, through the Rev. F. H. Taylor, D. D., and by the hands of the missionary.

A. L. Blunt, Treasurer.

July 13, 1840.

☞ The Treasurer of the Daily Infant Mission school No. 1, (Vandewater-street,) acknowledges the following donations, viz through Mrs Dr Francis from a few friends, $20; from Master John Francis, 25 cts; from James F. Depeyster, Esq, $3; from Charles A. Jackson, $2; from a member of St. Luke's Church, $2; from Richard I Tucker, Esq, $2; from Mrs Dr Jackson, Brooklyn, $1; from Mrs Robert Kearney, $1; from A Friend, $1. Total, $32 25.

July 1st, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From St. John's Church, Monticello, Rev E K Fowler, missionary, for Education Fund, $3, and Missionary Fund, $5. From two members of the congregation of St John's Chapel, N Y., absent at collection on the 5th inst., for Missionary Fund, $6. From St. Paul's Church, East Chester, Rev Robert Bolton, Rector, collection for Education and Missionary Fund, $100 50. From St Andrew's Church, Harlem, Rev A B Hart, Rector, for Education Fund, $10, and Missionary Fund, 10. From St George's Church, Hempstead, Rev W M Carmichael, D D, Rector, monthly offerings for Missionary Fund, $7. From St Ann's Church, Brooklyn, Rev Dr Cutler, Rector, collection July 5th, for Missionary Fund, $100 25. From "Female Education Society of St Ann's Church, Brooklyn, Rev Dr Cutler, Rector, $100. From Grace Church, Jamaica, L. I., Rev Wm. S. Johnson, Rector, collection July 12th, for Education and Missionary Fund, $43 55. Total $385 30.

July 15, 1840. C. N. S. Rowland, Treas.,
55 Water st.

R. S. H. GEORGE,

Theological and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.

March 28. xtf

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the Genera Prot. Epis. S. S. Union, during the fortnight ending July 16, from the following individuals, viz.

Charles Stimpson, jr, Boston, two letters; R S H George, Philadelphia, three letters; George A Bartlett, Boston; Rev. N M Jones, Broad Creek, Mo; Mrs C Taylor, Old Point Comfort, Va, with remit; J E James, Phila; William Atwill, Norwalk, Conn; H H Prout, Hillsborough, N C, with remit; Rev. N E Cornwall, Southport, Con; Z Clark, Troy, with remit; W A Searn, Batavia; David Hoyt, Rochester, with remit; W W Taylor, Michigan City, Ind; D Brunner, Baltimore.

Packages have been forwarded from the Depository during the fortnight ending July 16, as follows:

To R S H George, Phila, two packages per Union Line; to Charles Stimpson, jr, Boston, per Harnden's Express; to Z Clark, Troy, per steamer De Witt Clinton; to Joseph Gill, Richmond, Va, per sch Millecent; to A E Miller, Charleston, per brig Moses; to W Rowland, Norfolk, Va, per sch Anne D; to E Wiley, Savannah, Ga, per brig Clinton; to Rev W H Walter, Schenectady, per towboat Madison; to S C Nichols, Sing Sing, per steamer Croton; to Rev Dr Reed, Poughkeepsie, per towboat Exchange; to Rev John Brown, Newburgh, per towboat James Madison; to C Foote, Bridgeport, Conn, per steamer Nimrod; to L H Young, New Haven, per steamer New Haven; to Belknap & Hamersly, Hartford, per steamer Cleopatra; to Joseph Gill, Richmond, Va, one package sent to office of Spirit of Missions.

A STUDENT OF THEOLOGY,

A GRADUATE from some college, desirous to prosecute his studies in a pleasant country village, and willing to teach a few hours each day, may hear of a situation to his advantage, by applying at No. 16 Spruce-street, second story, back room, from 10 to 2 o'clock. July 15—3t

WOLFF'S JOURNAL.

JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by

SWORDS, STANFORD & Co,
July 9. 152 Broadway, New York.

ORGANS FOR SALE.

THE subscriber offers for sale the following organs:

An excellent second-hand organ, with two sets of keys, in a handsome mahogany case, with gilt front pipes; dimensions, 15 feet high, 9 1 2 feet wide, 5 1-2 feet deep, and contains the following stops: Great Organ, open diapason, stop'd diapason, principal, twelfth, fifteenth, and trumpet. Swell, dulciano, Stop'd diapason, flute, and hautboy. Choir Bass, stop'd diapason, and flute. This organ is in excellent condition, and will be sold a bargain.

A new swell organ, of six stops, 10 feet high, 6 feet wide, 3 1-2 feet deep.

Two small church organs, without swell, of four and five stops, 9 1-2 feet high, 5 1-2 wide, and 3 feet deep.

An assortment of parlor organs, of various power and style of finish.

A second-hand parlor organ will be sold cheap.

Henry Erben,
July 11.—tf Centre-street, head of Canal-street.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

BISHOP McILVAINE ON JUSTIFICATION

JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P. McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by

SWORDS, STANFORD & CO.

July 2.

ST. MATTHEW'S HALL,

PORT COLDEN, NEW JERSEY.

IN this Institution young gentlemen acquire a Mathematical, English, or complete Classical education. The grounds of the Hall comprise 80 acres, situated in a very fertile and healthy district of the state. It is under the control of the Bishop of New Jersey.

For further particulars, inquire of Floyd Smith, D. A. Cushman, or William Van Antwerp, Esqs.; or of Rev. Dr. Seabury, and Rev. Dr. E. D. Barry.

The Rev. P. Teller Babbit is Principal and Chaplain, who can be addressed for admission; or

Wm. C. Dusenbery, *Actuary.*

⁂ The cars and stages for Port Colden, via Morristown, leave the foot of Courtlandt street every morning at 8 o'clock, and arrive at Port Colden at 5 in the afternoon.

June 27—tf

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Henry Street.*

REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to Thomas C. Butler, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*

Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

POETRY.

From the Church of England Magazine.

PRAYER.

"Continuing instant in prayer."—Rom. xii. 12.

The hour of prayer! When golden ray
Breaks from the east on rising day,
O what can train the mind to bear
Life's daily toil, life's daily care—
Fresh trials in each coming hour,
And inbred sin's tormenting power?
The hour of prayer.

The hour of prayer! When busy noon
Divides the heart—alas, how soon!—
What can restrain the roving will,
And with sweet peace the bosom fill?
What can restore the spirit's rest,
Mid scenes of wo, and sons unblest?
The hour of prayer.

The hour of prayer! At eventide,
O what is all the world beside!
Say, what shall teach us to forget
The thorns that in our path are set—
Bright hopes for ever passed away
In the brief moments of a day?
The hour of prayer.

Mrs. Woolley.

THE DAISY.

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here;
The daisy, fresh from nature's sleep,
Tells of his hand in lines as clear.

For who but he who arched the skies,
And pours the day-spring's living flood,
Wondrous alike in all he tries,
Could raise the daisy's purple bud—

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem
That, set in silver, gleams within—

And fling it, unrestrained and free,
O'er hill and dale and desert sod,
That man, where'er he walks, may see,
In every step the stamp of God?

Dr. Mason Good.

PAROCHIAL REPORTS,

Read to the twelfth Annual Convention of the Diocese of Tennessee.

Christ Church, Nashville.—The Rector of Christ Church, Nashville, reports to the Bishop of the Diocese the following statement from the register of his parish: Families, former number 62, removed 6, added past year 13, total 69. Marriages 7. Funerals 2. Baptized adults, former number 196, added past year 17—213; infants, former number 97, added past year 38—total, 348. Confirmed, former number 84, added past year 10, total, 94. Communicants, former number 66, added past year 23, removed 17, died 2, total 70. Sunday school, teachers male 5, female 10—15; scholars male 29, female 53—82—total, 97. Church offerings for the past year, $604 75; paid in support of the Episcopate, 275; contingent fund of the Convention, 30.

A regular weekly service for the especial benefit of the colored people was established about nine months ago, and continues to be well attended. The Liturgy has been found peculiarly adapted to their devotional ardor. They express a decided preference for the responsive parts especially, as more satisfactory than the extempore prayers to which they have been elsewhere accustomed. Their conduct at home is spoken of as indicating the happiest results of those services. I have not thought it best to bring them forward immediately, as I could readily do, to Confirmation and the Communion. I have chosen to give them a long training, after the example of the primitive disciplining of catechumens.

I have also a monthly service at the State Penitentiary—containing at this time one hundred and sixty convicts. A hundred prayer books given by the "Bishop White Prayer Book Society" have been thankfully received, and cannot fail to be eminently useful. The office for "Visitation of Prisoners" is always used at the close of the sermon.

J. Thomas Wheat.

May 6th, 1840.

St. Peter's Church, Columbia.—Families, former number 31, added the year past 1, removed 6, present number 26. Baptized, adults former number 43; children, former number 54; added past year 4, total, 101. Confirmed persons, former number 52, added past year 3, total, 55. Communicants, former number 44, removed 10, added 6, total 40. Burials, adult 1; children 2; total 3.

A collection was made in behalf of the Diocesan Missionary Society on the first Sunday in April last, amounting to $18 25. The monthly collections made in this church have been appropriated by the Vestry to paying the interest on the church debt.

James H. Otey, Rector.

Columbia, April 6, 1840.

Trinity Church, Clarksville.—The Rector of Trinity Church, Clarksville, reports to the Bishop, families, former number 17, added 1, total 18. Communicants, former number 12, added 6, total 18. Infant Baptisms, former number 6, added 10, total 15. Confirmations, former number 5, added 6, total 11. Marriages 4. Deaths 1. Sunday School teachers, male 4, female 4: total 8. Number of scholars, female 26, male 30: total 56. Library of books belonging to the Sunday school, volumes, 213. Church offerings at the Lord's supper, appropriated to the church expenses, $53.

Cumberland Chapel, Stewart County.—Baptism of infants, (colored,) former number 18, added 6, total, 24. Marriages, none. Deaths 2.

In relation to the prosperity of the congregation of Trinity Church, the Rector is encouraged in his labors by an evident increase of zeal and devotion among his people. The services are regularly celebrated, and the ordinances and public means of grace statedly brought before the assembled congregation.

The instruction offered to those who attend the Sunday school, has been happily blessed as a means of grace to many of the pupils; and the seed of God's holy word which hath been thus sown in the morning of life, he trusts will, by divine grace, be faithfully nurtured and matured for future usefulness, in the church and the Gospel of the Redeemer's kingdom on earth.

The services are still continued at Cumberland Chapel, and public religious instruction given to the colored people connected with the institution.

A. A. Muller.

Immanuel Church, La Grange.—The Rector of Immanuel Church, La Grange, reports to the Bishop the annexed statement of his parish: Families, former number 18, removed 2, added past year 4, present number 20. Marriages, 0! Funerals, 3. Baptized, adults 0, infants 6, total 6. Confirmed, 8. Communicants, former number 33, added 10, removed 8. total 35. Sunday schools, teachers, male 2, female 3—5; scholars, male 14, female 7—21; total 26. Bible class, members 16.

We expect to have the corner-stone of our church laid during the session of this Convention.

Samuel G. Litton.

Calvary Church, Memphis.—The minister reports to the Bishop the following statement from his register: Baptisms, adults 4, children 3, colored 3, total 10. Confirmed, male 6, female 10, total 16. Communicants, former number 14, removed 4, died 1, added 21, total, 31. Families, former number 10, removed 2, added 8, total, 16. Marriages, 8. Funerals, 9. Sunday schools, teachers 7, pupils 30, total 37. Bible class, members 16. Contributions, assessment for contingent expenses, $15; do the Episcopate, 50; Church offerings applied to parochial purposes about 10 to 15 dollars monthly.

Six of the families reported, and nine of the communicants, reside in the country, at a distance which forbids their frequent attendance.

In addition to the baptisms above reported, I have administered the rite at Covington, to the six children of Dr. Charles G. Fisher; at Randolph, to one adult and two children; and at the residence of Mrs. Newman on Big Creek, to three colored infants.

The attendance on our worship continues good, and there has been an increase in the number of worshippers.

P. W. Alston, Minister.

Zion Church, Brownsville.—The subscriber, living in Haywood county, in the limits of Zion Church, Brownsville, and performing voluntary service at St. Gregory's Chapel, in the vicinity of Brownsville, reports to the Right Reverend the Bishop of the Diocese, that since the last convention he was engaged during the remainder of the last year succeeding the convention, three Sundays in the month at St. Gregory's Chapel, and one at Woodville. At the close of the last year he discontinued the service at Woodville. And since that time he has generally preached every Sunday at St. Gregory's or in the neighborhood, till recently, when he performed service in St. Luke's Parish, Jackson. The following is the best parochial report he is able to make out, of the condition of Zion Church: Families, former number 3, added past year 3, total 6. Marriages 2, Funerals 0. Baptized, adults 0, former number 8, added past year 7, total, 15; infants 4, former number 10, added past year 7, total, 17. Confirmed persons, former number 8, added past year 2, total, 10. Communicants, former number 7, added past year 2, removed 0, died 0, total, 9. Sunday school, St. Gregory's Chapel, teachers male 1, female 1—2; scholars male 3, female 9, total, 12. Subscribers to Diocesan Missionary Society, 4.

No Church offerings or other contributions made for any purpose, except about the sum of $2, at a communion collection spent in making some small repairs upon the Chapel.

Our services at Woodville have not been performed with any regularity since the commencement of the present year, when they ceased at the latter end of last year. The interest did not seem to have diminished, and I am not without hope that we shall yet be able to build up a respectable congregation at that point.

John Chilton.

St. Luke's Church, Jackson.—The subscriber having been recently invited to officiate for the parish of St. Luke's Church, Jackson, but knowing little of its present condition, can only make such imperfect report to the Bishop as an occasional visit to Jackson puts it in his power to do.

Families belonging to the parish, about 9 or 10; number of Communicants, about 9 or 10; marriages, 0: Funerals, 0; Confirmed persons, about 9 or 10; Baptisms, children 10, adults 2, total 12.

I am very much gratified that I have it in my power to make known to the Bishop that an effort is making to resuscitate the Church here under favorable circumstances. The prospect is the more encouraging from the fact, that the members of the church are making a united effort, and are confining their expectations within proper bounds. When the Church is left to the uncertain support of the public, she must always languish. When she has the countenance and support of her own children, reared in her own bosom, she can never languish, though their number be small.

John Chilton.

St. Paul's Church, Randolph.—May 2, 1840.—The minister of St. Paul's Church, Randolph, respectfully presents to the Bishop of the Diocese, the following report:

Families, reported to last Convention 15, present number 20; Baptisms, adults white 2, colored 1—children white 16, colored 7, total 26. Communicants, reported to last Convention 14, present number 22. Confirmed persons, 22. Marriages, white, 1. Funerals, white 1, colored 2. Sunday School, teachers male 3, female 6; scholars male white 13, colored 5—18; female white 41, colored 7—48—total 66. Subscribers to Diocesan Missionary Society, 9. Church offerings, nothing.

He also reports, that since his connection with the parish, (Dec. 1839,) a surplice has been made by the ladies of the congregation, and a bell purchased by the vestry.

A library for the Sunday school has also been received from a friend of the Church in Charleston, S. C., together with a supply of Bibles, Prayer Books, and Tracts.

Edward Reed.

St. James' Parish, Bolivar.—Right Rev. Sir,—The condition of my parish seems to be improving. The vestry have determined to commence preparations for building a church edifice in a few weeks. They would, perhaps, have commenced it sooner, but our citizens are engaged in building a Male Academy, which will require some of their means.

Since the last Convention there have been—Baptisms (3 adults) 11, Confirmations 5, Communicants 7, Funerals 8. When the Bishop visits us, we expect some more confirmations and baptisms.

The last year has been one of much domestic affliction to me, but it has pleased God, in the mean time, to visit my moral vineyard with much seriousness, and some favorable testimonials of his saving mercy.

All of which is respectfully submitted, by

Daniel Stephens.

May 4, 1840.

From the Church of England Magazine.

HEARERS OF THE WORD.

In the parable of the sower, the three kinds of hearers to whom "the seed of the word" proved in the end unprofitable, are they who may be classed under the head of the *impatient*—the forgetful, the careless, the backsliding hearers. Therefore our Lord, drawing, according to his custom, a practical conclusion from the whole parable, warns Christian hearers against this danger, saying, "Take heed how ye hear; for whosoever hath"—whosoever patiently heareth and receiveth the word—"to him shall be given"—to him increase of light and grace shall be given; and "whosoever hath not"—whosoever continueth not in the things which he has heard, but letteth them slip from his mind or his practice, "from him shall be taken even that which he seemeth to have"—he shall lose all the benefit of having heard, and his fancied knowledge of the word shall not profit.

The general principle of this duty, thus stated in outline, may be considered under the head of,—I. Patient continuance in the faith and hope of the Gospel. II. Patient perseverance in well doing in the face of trials and temptations.

I. Under the former of these, we may consider the necessity of "keeping the heart with all diligence," and being "steadfast in faith, joyful through hope, and rooted in charity."

"Abide in me," said our blessed Lord, "and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." "As the Father hath loved me, so have I loved you: continue ye in my love." . . . . "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you: herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." (John xv.) Again, Jesus answered and said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.)

In these few passages, extracted from a single continuous discourse of our Lord to his disciples, we observe that patience and steadfastness of faith is the only faith which produces good and plentiful fruit; that it is the only faith which is intimately and inseparably connected with Christ's love; that it is the only faith which God will accept and bless, as it is the only one by which he is honored and glorified; and that it is only in that heart where it is found, that the Father and the Son, by the Spirit, will take up their abode and residence.

In vain, then, do any hear the word at first with joy, and embrace the faith with readiness of understanding, and profess it with fluency of the lips, if they suffer the thorns and weeds of worldly cares, riches, pleasures, or any other attraction and occupation, in time to choke it, so that it becomes unfruitful. If the force of trial and temptation succeed in seducing men to believe and countenance erroneous doctrines, or to hold in a dead and neglectful state, "in unrighteousness," that lively truth which they had first received; if professing, and nominal, and apparent believers fall away from what they have been taught, and what they have for a time practised, forsaking what has been their first and true love;—it cannot be expected but that the blessing of the Divine presence and favor should likewise be removed from them, and they be left to themselves, to eat the bitter fruit of their own wayward devices.

The Apostle puts the nature of this danger of religious declension in a very alarming light, when he declares, (Heb. x. 26—27,) "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries:" and, again, (Heb. vi. 4—6,) "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

It cannot, indeed, be reckoned to the advantage of any members of the Christian Church, that they have received the word, the ordinances, or other privileges of the faith, while conscience and facts force upon them the conviction of a wilful abuse of the sacred gifts; having turned aside from the fair fields of the Gospel simplicity and purity, to the barren rocks and wild poisonous weeds of human imagination, and so deserted, or mixed up error with the fountain-stream of revealed wisdom, as to have made for themselves *another* gospel, or so perverted the *truth* as to have obscured the whole, and rendered it unwholesome and unserviceable.

Nothing short of patience, of faith, and continuance in the word, is sufficient to stamp a genuine and sincere reception of "the truth as it is in Jesus." And this, it may be observed, can only take place where the truth is received "in the love of it." Love is the inward bond which alone is capable of preserving the true graft of faith firm in the heart. Love, the Spirit's fruit, cherishes it, as the rain and dew, and gentle sunshine of heaven nourish the seeds and plants of the earth. The word, therefore, must be accepted, not only "with joy," as by one who has heard agreeable things, but it must be welcomed with the spirit of desire and affection as by one whose heart has been touched by a saving, necessary, and indispensable benefit. We must feel, with the apostle, (2 Cor. v. 14,) "the love of Christ constraining us," before the ground of the heart can be so prepared, and the principle of divine life so impressed, that the faith shall be maintained in a healthy, thriving, and patient state.

The patient hearer and believer is not he who is "like unto a man beholding his natural face in a glass," who "beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was;" but he is one who "looketh into the perfect law of liberty, and continueth therein." (James i. 23—25.) He is not one "carried about by every wind of doctrine;" nor "like a wave of the sea, driven with the wind and tossed." He is not "a double-minded man, unstable in all his ways;" not one who believes this or that, as deceivers shall sport with his credulity; nor one that deviates to this or that side of truth, as time, and circumstances, and false expediency influence and lead him.

THE PATIENT BELIEVER.

The patient believer—who in patience of faith possesses his soul—is one who, being "rooted and grounded in love," is steadfast, unmoved, firm, and serene; built upon the true foundation-rock laid in Zion; "Christ crucified;" following no other doctrine than the records of divine truth clearly dispensed, and abiding by no other hope than the will and promises of God plainly hold out. In simplicity and godly sincerity, he "holds the beginning of his confidence steadfast unto the end;" not being "of the number of those who draw back to perdition, but of those who believe to the saving of the soul." He thus "puts to silence the ignorance of foolish men;" and glories rather in being counted a "fool for Christ's sake," than "wise after the flesh." This faith, and this hope, "he has, as an anchor of the soul both sure and steadfast." He seeks him whom his soul loveth; and so long as that love abides pure and undefiled from any contaminating mixture of the love of sin or of the present evil world, his faith is fixed, and his hope solid and enduring, and his armor of spiritual defence serviceable in every trial and conflict, and under all variety of worldly change and accident.

In weakness, this is his strength—God is on his side, taking his part, making all things work together for good. In poverty, this is his riches—he is enabled to possess a cheerful and contented spirit, patiently rejoicing in what God is pleased to ordain concerning him for the present, and faithfully looking for what he has been gracious to promise as his inheritance in futurity. In danger and temptation, this is his refuge—"God is able to make all grace abound toward him, that he, always having all-sufficiency in all things, may abound in every good work," for his deliverance out of the snare of the enemy, and for his being preserved "faithful unto death," "blameless unto the coming of our Lord Jesus Christ."

Thus he has a witness within himself, "the Spirit itself bearing witness with him," that what he has believed, is "the truth of God;" that the Gospel which he has, through divine grace, received, is "the power of God unto salvation." Counting, therefore, the value and excellence of the benefit both present and future, he has the fullest and most solid ground for cleaving steadfastly unto Him in whom he hath believed.—*Rev. W. Stone.*

PARENTAL AFFECTION.

It is not like common friendship; which, often formed for interest, will decline when that interest expires; which, often springing from caprice, is mutable as the source from which it sprung; which comes in prosperity, but cannot stand the storms of misfortune, still less of disgrace. When the heart within is desolate; when adversity has swept over us, and life is stript bare of every charm; above all, when calumny, which "walketh in darkness," has shed its deadly blight on the reputation; when all drop away from the stricken spirit, and he too, "our companion, our guide," our "own familiar friend," with whom "we took sweet counsel together,"—when he too "passes by on the other side," and scarcely dares, amid the cold scoff, and the rude clamor, and the "altered eye of hard unkindness," to give vent to the brief cry, "alas! my brother!"—who then remains, still "faithful among the faithless," still ready to enter with real sympathy into all our griefs, to fetch out every extenuating circumstance in our errors, to dwell upon every redeeming feature in our character, to strain after every streak of hope in our obscured prospects? It is the same form which hung over the cradle of infancy, and sat by the bed of languor; which rejoiced when we rejoiced, and wept when we wept. "Can a woman forget" her own child, that she should not have compassion on the son of her womb? All others on earth may forsake thee, but the parent will not forsake thee.

Such is parental affection, which "loveth at all times,"—in grief, in misfortunes, in poverty, in sickness, in neglect, in disgrace itself. It is therefore no subject of surprise if the Mosaic law, which, like the primitive codes of Greece and Rome, had made no provision against a crime so monstrous and incredible as parricide, extended its severest penalties to the lesser, but still most appalling shapes of filial disobedience. It deemed that he who could shut out from his breast the most powerful instinct of nature, would never feel the obligation of minor laws—that he who could requite with ingratitude the unalterable tenderness of a parent, would never estimate any blessing which the allotments of civil society could confer. He was excluded from a system of which an interchange of kindly acts is the predominant element, as incapable of understanding the nature of its duties and the value of its privileges. "His lamp," saith the Scripture, "shall be put out in obscure darkness. But a peculiar blessing, even length of days in the land of promise, was reserved for him who should "honor" his parents. And the meaning of that honor—which is not a cold, formal respect merely, but a warm and active sympathy, which anticipates every wish and interprets every want—is beautifully illustrated by the son of Sirach, when he directs the subject of his instruction "to help" "his father in his age," and not "to grieve him as long as he liveth;" "and, if his understanding fail," "to have patience with him," and not "to despise him;" for, it is affectingly added, "the relieving of thy father shall not be forgotten;" "in the day of thine affliction it shall be remembered." It is thus that is fulfilled that beneficent design of Divine Providence, which it is impossible to trace without sensations of exquisite delight; by which, in a perpetual circle of tender offices, the vigor of one age is made subservient to the helplessness of another—the father in manhood to the son in infancy; and, again, the son in mature years to the father in declining days.—*From a Sermon preached at the East India College, by Rev. Professor Jeremie.*

THE PRAYER-BOOK.

It is not my intention now to prove either the reasonableness or the advantages of a set form of prayer. The example of the Jewish Church, and of our Lord himself, who gave his disciples that perfect form which we still use, the constant practice of the apostles, and the invariable usage of the Catholic Church for centuries and centuries, are abundant arguments against public extempore prayer, if any such were needed. But I wish rather to point out to you how completely the Prayer-book is your own book, your own inheritance, as sons of the Church. In a series of services of pure and solemn beauty, it accompanies you from the cradle to the grave. It meets you at the baptismal font; it furnishes you with a catechism for your younger years; it goes with you when you seek the bishop to take upon yourselves your baptismal vow. When you enter into the estate of holy matrimony, there again the Prayer-book meets you, and sends you out into the world with blessing and with prayer; you see it still with the same unwearied care and assiduous love receiving your children at the font, as it received yourselves before; and going from the font to the altar, to join the thankful mother in her praises to Almighty God for her deliverance from the great pain and peril of childbirth. Then, when illness comes upon you, and lays you low upon the bed of suffering, the Prayer-book brings the priest to your side, bids him soothe your aching heart, fill you with the hopes of the Gospel, and pour upon you, by his effectual blessing, a peace which this world can neither give nor take away. Nay, it leaves you not even when your eyes are closed in death; it waits for you by the side of the opened tomb, and gravely and affectionately commits your spirit to Almighty God, reminding the dull earth that it must give you up again at the resurrection of the dead. Again; are there any here present who are mothers, whose affections are far away with sons who are serving their country on the great deep? How blessed for them to feel that there, on the wide sea, the Prayer-book, perhaps the very one they gave them at parting, is with them still; that its calm and untroubled voice is lifted up above the swelling of the storm; and that should death come to any one among them, the Prayer-book speaks as much of hope and rest on the tossing waters as if it were still in a quiet country churchyard at home.

Now there is something so simple, so touching, so gentle, in this domestic character of our Church-services, that a person who had weighed them well, a person who bore in mind how, for generations and generations, the Prayer-book, like a ministering angel, had walked side by side with his fathers, would surely feel as if he were wronging their sacred memory, lightly to leave the inheritance they had left him, and to seek for a home in some far land among aliens and strangers. It is only in the bosom of the Church that you can realize that strong feeling of home which is so grateful to a mind weary with the endless tossings of this unquiet generation. It is the Church only, which, full of life and power within herself, can afford to discountenance that feverish excitement, on which unsatisfying food so many of the poor sheep of Christ are content to feed; that can say to her children, in all her staid, and grave, and beautiful solemnities, "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." It is the Church only who, from her lofty seat, will not stoop to allure you onwards by dangerous novelties in doctrine or in discipline; that turns neither to the right hand nor the left, but walks meekly upon the old ways whereon the Lord hath placed her, and where his gracious hand will keep her steady for evermore. It is the Church only who dares lift up her voice to reprove all heresy and schism; who will not, and does not, respect persons; and who, strong in the confidence of her most holy faith—"that faith once for all delivered to the saints"—dares openly to pronounce the threatenings of God against those who deny the divinity of his blessed Son, and bring another doctrine than that which hath been delivered to us "from the beginning." Shall it be for us, then, my brethren, to leave this loving mother? Shall it be for us to hew out cisterns for ourselves, to leave those green pastures and fresh water-courses, wherein we may now live so peaceably? I pray God most fervently, that he will keep us steadfast in this faith: that he will not let us be "blown about by every wind and blast of vain doctrine; for he that is unstable as water shall not excel."—*Rev. F. W. Faber.*

THINKING ON GOD.

A friend once told me, that, amongst other symptoms of high nervous excitement, he had been painfully harassed by the want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had to pass upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts on something at the same time vast and simple,—such as the wide expanse of ocean, or the cloudless vault of heaven,—that the little hurried and disturbing images that flitted before his mind might be charmed away, or hushed to rest, by the calming influences of one absorbing thought. Though not at all a religious man at the time, this advice suggested to his mind, that if an object at once vast and simple was to be selected, none could serve the purpose so well as that of God. He resolved then to make the trial, and to think of him. The result exceeded his most sanguine hopes; in thinking of God, he fell asleep. Night after night he resorted to the same expedient. The process became delightful; so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew, by imperceptible degrees, into a gracious influence. The same God who was his repose at night, was in all his thoughts by day. And at the time this person spoke to me, God, as revealed in the Gospel of his Son, was "all his salvation, and all his desire." So various are the means, and so inscrutable are the ways, by which God can "fetch home again his banished."—*Rev. H. Woodward.*

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May 23, 1840.—tf

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Pusey's Letter to the Bishop of Oxford.

March 28. tf

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